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# Hearing the voices of those who are educating for shalom: what they are saying about institutional vision, missional goals, and educational models

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HEARING THE VOICES OF THOSE WHO ARE *EDUCATING FOR SHALOM*:

WHAT THEY ARE SAYING ABOUT INSTITUTIONAL VISION,

MISSIONAL GOALS, AND EDUCATIONAL MODELS

by

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Submitted to the Educational Foundations and Leadership Faculty as partial fulfillment

of the requirements of the Doctor of Education Degree

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April 3, 2013

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## Abstract

For the past 30 years, philosopher and educator, Nicholas Wolterstorff, has been speaking and writing about the multi-faceted, biblical idea of shalom and the phrase, educating for shalom. This study describes and analyzes the content of more than 100 voices of Christian higher educators who have written about the idea of educating for shalom as it refers to institutional vision, missional goals, and educational models. Within the context of this study, Wolterstorff's ideas about educating for shalom frame these educators' ideas in Chapter 3, as a summary of his ideas from his writings and speeches are presented in Chapter 2, and a follow up via personal email communication is presented in Chapter 4. The organizing framework for this study comes from Joldersma's description of five aspects that summarize Wolterstorff's treatment of shalom: 1) the goal and purpose of education; 2) the analysis of the social context; 3) the idea of Christian learning and scholarship; 4) the curriculum; and 5) the nature of teaching (Wolterstorff, 2004, p. xiv). This study presents three summary findings: 1) there is an array of credible examples of educating for shalom within the context of Christian higher education; 2) there is fertile ground within Christian higher education for embracing the motto, educating for shalom; and, 3) the phrase, educating for shalom, is a unifying motto that Christian higher educators articulate through their overlapping conceptions of a biblical meaning of shalom and their overlapping ideas of what it means to educate for shalom.

To my husband, Bob,  
loving partner,  
encouraging friend,  
shalom-maker;  
your desire to see me flourish  
is a gift beyond measure

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“You are blessed when you work to bring shalom, for then you are showing who you are – children of God” (Matthew 5:9).

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## CHAPTER 1

### Introduction

While visiting China, Sister Alice Camille (Camille, 2006) noted that her guide, Jian, made every effort to point out the Chinese word for *happiness* wherever it showed up – in the marketplace, on government buildings, at shrines and other historic sites, on floors and ceilings, and on garments and billboards. Jian even mentioned that some Chinese emperors chose titles such as, *Guardian of happiness*, or *Eternal happiness* (Camille, 2006). Sister Alice reflected, “The notion of happiness seemed almost inescapable in that culture, and I wondered why so much emphasis was placed on such a relatively fragile goal” (p. 39). In spite of language barriers, she attempted to discuss these thoughts with her guide. Jian smiled and explained that happiness is far more than feeling good or what you get out of life; happiness is everything.

After some reflection, Sister Alice concluded Jian’s view of happiness seemed quite close to her understanding of the Hebrew word *shalom*, or the English equivalent, *peace*. Not sure how to bridge the language gap so as to discuss these thoughts more deeply, Sister Alice held up two fingers to make the 1960s peace symbol, and then added that peace is more than a feeling, it’s fullness, God’s blessing, the way life is supposed to be. Jian smiled broadly and shook his head vigorously, “Yes! That’s what we mean by happiness. Not just feelings but all that makes life good” (Camille, 2006, p. 39).

In this brief and choppy linguistic labyrinth, Jian and Alice made a deep connection. Two very different cultures pursuing happiness met and shared an essential human yearning and purpose, one explicitly expressed from an American mindset as

defined by the third unalienable right in the *Declaration of Independence*, and the other implicitly woven through Chinese culture. For these two individuals, happiness was unearthed to mean the deep peace of having what is needed for well-being. Their encounter yielded tangible expressions of flourishing and shalom.

Sister Camille's story (Camille, 2006) suggests the desire for happiness, or as she would like to term it, shalom, is widespread culturally and historically. Human beings long for purpose and wholeness and life the way it is supposed to be (Plantinga, 1995). Over the past 30 years, this idea of shalom has found its way into education, particularly Christian higher education, through the astute writings of Wolterstorff (1978, 1980a, 1980b, 1980c, 1983, 1997a, 1997b, 1998, 2001, 2002, 2004, 2006, 2008a, 2008b), whose one collection of essays is entitled, *Educating for shalom* (2004).

Wolterstorff asserts the centrality of the biblical concept of shalom as the mission, vision, and purpose of Christian education. He defines shalom, which encompasses wholeness, flourishing, and delight, as that state of affairs "where everything exists in right relationship with everything else – God, humanity, nature" (Wolterstorff, 2004, p. 130). He presents shalom as the visible and tangible reality of the reign of God in the world, and the purpose of the Christian Church. Christian educational institutions and educators have been called to exhibit, equip, and educate for shalom. In his essays and speeches, elucidating on the connection between the biblical concept of shalom and education, justice, and living as responsible agents of renewal and transformation, Wolterstorff develops what Fountain and Elisara (2006) and others (Smith, Sullivan, & Shortt, 2006; VanderVeen & Smith, 2005) call *a shalom model of education*. While Wolterstorff does not intentionally develop a shalom model of education, his writings and

speeches address a multiplicity of topics that give shape to such a model. Joldersma, in the Introduction to *Educating for Shalom* (Wolterstorff, 2004), suggests that Wolterstorff's treatment of shalom forms a comprehensive framework for Christian higher education, consisting of five foci: 1) the goal and purpose of education; 2) the analysis of the social context; 3) the idea of Christian learning and scholarship; 4) the curriculum; and 5) the nature of teaching (Wolterstorff, 2004, p. xiv).

Initially these writings by Wolterstorff percolated among a small group of like-minded educators, holding to a Reformed perspective and tethered to Calvin College in Grand Rapids, Michigan, where Wolterstorff served as a faculty member before joining the faculty of Yale University. In recent years, talk of *educating for shalom* is being shared and implemented by a broader spectrum of voices of educational leaders. This spectrum is much like the metaphor of a pebble dropped in a pond that generates an expanded band of encircling rings. Voices continue to come from those connected to, or previously connected to, colleges and universities, such as Calvin College, within the circles of the Christian Reformed Church of North America (CRCNA), (Blomberg, 2006; Bowen, 2008; Carpenter, 2003, 2004, 2008; Fernhout, 2006; Gallagher, 2010; Goheen, 2007; Goheen & Bartholomew, 2008; Hasseler, 2008; Joldersma, 2001; Mouw, 2011; Plantinga, n.d., 1995, 2002; Smith, 2012; Smith, Sullivan, & Shortt, 2006; G. G. Stronks & Blomberg, 1993; Van Zanten, 2012; Walsh & Middleton, 1984; Wells, 2004).

Through the impact of the network of the Council for Christian Colleges and Universities (CCCU) (of which Calvin College and other CRCNA schools belong), via faculty development programs, shared publications, and professional conferences, voices from affiliated CCCU schools are also addressing the motto, educating for shalom, within

their scholarly writing and course syllabi (Alberts, 2008; Anderson, 2006; Brown, 2008; Craig & Gould, 2007; Dockery, 2008; Fikkert, 2007; Fountain & Elisara, 2006; Fowlkes, 2003; Freytag, 2008; Grooms, Matthias, & Gallien, 2008; Hamilton, 2005; Holtrop, 2004; Hubbard, 2009; Jacobs, 2007; Joeckel & Chesnes, 2012; Kaemingk, 2006; Ream, Pattengale, & Riggs, 2012; Peace, 2012; Smith, Steen, and VanderVeen, 2008; Smith & VanderVeen, 2008; Steen & VanderVeen, 2010; J. K. Stronks, 2008; Van Brummelen, 2002; VanderVeen & Smith, 2005).

Beyond the rings of the CRCNA and the CCCU are more voices, who are linked to other Christian groups and institutions in North America and around the world, speaking about the importance and impact of educating for shalom (Edlin, 2009; Hadaway, 2006; Koops, Winsor, & Meserole, 2005; Martin, 2008; McCormick, 2010; Mullins, Carroll, & Banks, 2006; Newell, 2009; Shortt, 2009; Tang, 2008, 2011; Wagner, 2005). The International Association for the Promotion of Christian Higher Education (IAPCHE) which was founded by Reformed higher educators from Dordt College, now includes member schools and faculty from around the world, many of whom support the idea of educating for shalom (Lantinga, 2008).

Through the teaching and writing of this expanding group of higher educational leaders, the phrase, educating for shalom, is becoming something of an educational motto as it is used to articulate institutional mission and vision goals as well as demonstrate educational models for Christian higher education. Educational leaders, philosophers, and theologians have written about educating for shalom as the purpose or distinct calling of Christian higher education (Blomberg, 2006; Brown, 2008; Carpenter, 2003, 2004, 2008; Everist, 2002; Goheen, 2007; Hasseler, 2008; Jacobs, 2007; Joldersma, 2001;

Plantinga, n.d., 2002; Smith, 2007; G. G. Stronks & Blomberg, 1993) professors have implemented courses that set objectives for educating for shalom (Bowen, 2008; Fikkert, 2007; Fountain & Elisara, 2006; Gallagher, 2010; Grooms, et al., 2008; Hadaway, 2006; Hasseler, 2008; Hubbard, 2009; Kaemingk, 2006; Martin, 2008; Mullins, et al., 2008; Smith, Steen, et al., 2006; Smith & VanderVeen, 2008; Steen & VanderVeen, 2010; VanderVeen & Smith, 2005), and college leaders have spoken about mission and vision goals aimed at educating for shalom (Dockery, 2008; Edlin, 2009; Fernhout, 2006; Fikkert, 2007; Fountain & Elisara, 2006; Gornik, 2002; Joldersma, 2001; Koops, et al., 2005; Plantinga, n.d., 2008; G. G. Stronks & Blomberg, 1993).

With such a broad swath of educational leaders writing about educating for shalom and seeking to implement this motto within institutions of Christian higher education, it is important to clarify how these voices are interpreting this phrase. Are they speaking with one voice, or with many? While they may agree with the concept of educating for shalom, what conceptions do they articulate? Is the message the same even when the senders and audiences have shifted and enlarged? How do these voices fit with Wolterstorff's comprehensive framework of educating for shalom that is expressed through the five foci that Joldersma describes?

Like the interchange between Sister Camille and her Chinese guide Jian (Camille, 2006), understanding the phrase educating for shalom can present a labyrinth of linguistic meaning, for not only does the Hebrew term, shalom, need clear definition, but its conceptual development as an educational phrase, particularly within the area of Christian higher education, needs to be clarified as well. The meaning of the word shalom can be denoted as peace, well-being, wholeness, completeness, and flourishing

(Botterweck, Ringgren, & Fabry, 2006; Brown, Driver, & Briggs, 2000; Brueggemann, 1982, 2001; Everist, 2002; Hanson, 1984; Harris, Archer, & Waltke, 1980; Jenni, & Westermann, 1997; Schaeffer, 1998; Stek, 1978; Swartey, 2006a, 2006b; Van Gemeren, 1997; Yoder, 1987); but, as this is an expansive term, its connotation is equally as broad and somewhat tenuous. It is vital to assess what Christian higher educational leaders mean by the phrase educating for shalom and to discern the level of consensus they share when applying this phrase as a motto within the context of Christian higher education.

This research project describes and analyzes the content of the voices of Christian higher educational leaders who have taught and/or written about shalom and educating for shalom, beginning with Wolterstorff as the master teacher. This analysis does not include content regarding peace and reconciliation studies through Jewish, Mennonite, and other groups, nor does it address the context of Christian day school education. For this study, the term *shalom*, a noun of Hebrew origin, includes the broad meaning of completeness, flourishing, wholeness, harmony, well-being, soundness, and peace. The methodology of this study includes reading and analyzing what Wolterstorff and others have published on the topic of shalom and educating for shalom, as well as interviewing Wolterstorff via email correspondence.

### **Statement of the Problem**

The phrase, educating for shalom, is finding its place among a growing number of Christian educators and leaders within Christian colleges and universities in North America and around the world. Through engaging in a content analysis of resources written by educators associated with Christian higher education, this research study will

describe and examine the range of conceptual themes and interpretations as well as the variety of educational implementations arising from this motto. Furthermore, this research study includes Wolterstorff's assessment of and reaction to the variety of voices that are promoting and implementing the ideas of educating for shalom.

### **Research Questions**

Given the purpose and research design identified in the problem statement, this research study will endeavor to answer the following research questions situated within the context of Christian higher education:

1. *Within the context of Christian higher education, how does Wolterstorff describe the idea of educating for shalom, and how does he see this concept implemented within the context of Christian higher education?*
2. *How is the idea of "educating for shalom" being described through the writings and voices of Christian higher educators? What is the range of themes and interpretations arising from the content being analyzed?*
3. *How does Wolterstorff respond to and evaluate the growing number of voices within Christian higher education that are promoting educating for shalom?*

### **Hypothesis**

It is the researcher's working hypothesis that the phrase, educating for shalom, as presented in this content analysis, will constitute a shared conceptual schema that encompasses the areas of institutional mission and vision as well as educational models within Christian higher education.

## CHAPTER 2

### Introduction

Christian philosopher and educator, Nicholas Wolterstorff's contribution to the idea of educating for shalom is undeniably foremost among other philosophers and educators who take up this perspective, even though there are many, as cited in Chapter 1, who speak the same language and endeavor for the same outcomes: wholeness, flourishing, justice, and delight. Like Wolterstorff, most of these thinkers and writers espouse a biblical understanding from a Reformed perspective, but in the past 10 years there are new voices from a broader context within Christian higher education contributing to the idea of educating for shalom. Prior to addressing what these new voices are saying about educating for shalom, it is important to chronicle and describe Wolterstorff's perspective and influence over the past 30 years.

Wolterstorff situates his earliest addresses and writings within a growing movement among Christian (church-related) colleges to engage in what he calls "fundamental rethinking of their mission" (Wolterstorff, 2004, p. 3). During the 1970s, several factors likely influenced such fundamental rethinking among Christian colleges. Wolterstorff (2004) credits the impact of the post World War II growth of public universities for prompting church-related colleges to embrace their size and distinctives, particularly as Christian liberal arts institutions. While a faculty member of the Philosophy Department at Calvin College, Wolterstorff was part of a curriculum study committee that wrote an impressive report entitled, *Christian Liberal Arts Education* (Calvin College Curriculum Study Committee, 1970). As well, new publications in Christian scholarship, like A. F. Holmes' *The Idea of a Christian College* (1975, 1987),

stimulated such rethinking, and new organizations, such as the founding of the Christian College Consortium (later to be called the Council for Christian Colleges and Universities, CCCU) in 1975, provided a venue to discuss such thinking.

In 1977, in a brief address entitled, *Rethinking Christian Higher Education* (Wolterstorff, 2004), Wolterstorff calls the Christian educators gathered at Goshen College to a new vision of “religiously alternative education” (p. 6). He explains that this is “a project of and for the Christian community” (p. 6) and calls students and faculty members to share in God’s work of renewal by bearing witness to his coming Kingdom, by serving to alleviate injustice and to bring joy, and by giving evidence of the new life that Christ brings this side of eternity. While not using the word shalom in this address, Wolterstorff describes the manifestations of a biblical perspective of shalom that would likely resonate with his audience at this Mennonite institution. Perhaps it was among these educators in follow up discussions that this word shalom began to percolate as an appropriate biblical metaphor for such a vision of religiously alternative education.

By 1980, Wolterstorff begins embracing the use of shalom as an overarching mission and vision within the context of Christian higher education. In a journal article entitled *Theory and Praxis* (Wolterstorff, 1980c), he makes a case for embracing the biblical concept of shalom to describe God’s goal for human existence, rather than a theological concept such as liberation. He describes that the vocation and responsibility of educators is to work towards this “justice-in-shalom” (Wolterstorff, 1980c, p. 319). Reflecting on the future of Christian higher education in an address given at Wheaton College, Wolterstorff concludes, “the goal of the Christian college, so I have begun to think, is to promote that mode of human flourishing which is shalom” (Wolterstorff,

2004, p. 171). Even while pressing for what he describes as *educating for responsible action*, in a book by this title, Wolterstorff (1980c) interjects the idea of shalom when describing the moral responsibility of the Christian school to exhibit the Christian way of life as “a community of peace, *shalom*, love” (p. 111, italics his).

In no single publication does Wolterstorff offer a detailed explanation or model of educating for shalom, even though others ascribe such a model to him (Fountain & Elisara, 2006, Smith, Sullivan, & Shortt, 2006; VanderVeen & Smith, 2005). In fact, in the “Afterword” of *Educating for Shalom* (Wolterstorff, 2004), Wolterstorff affirms his struggle over time “to identify and articulate a comprehensive goal for Christian collegiate education” and the implications of such a goal (p. 295). Joldersma and G. G. Stronks (Wolterstorff 2002, 2004) provide a great service to the Christian education community through their two volumes of edited essays that show how, over more than three decades, Wolterstorff developed a comprehensive idea of educating for shalom as he addresses this biblical concept from a number of angles.

These angles, as addressed in this chapter, situate together to form a kaleidoscopic perspective that includes the foundations of Wolterstorff’s biblical/theological worldview, a biblical understanding of shalom and his particular nuances, his view of the relationship between the Church and educational institutions, his overarching goal for education, and the various aspects of what it means to educate for shalom within the context of Christian higher education. In the “Introduction” of *Educating for Shalom* (Wolterstorff, 2004), Joldersma suggests a perceived framework that provides the clearest description of what Wolterstorff may consider to be the five main components of a shalom model of education: 1) the goal and purpose of education; 2) the analysis of the

social context; 3) the idea of Christian learning and scholarship; 4) the curriculum; and 5) the nature of teaching (p. xiv). This chapter examines these foci as well as the various components of Wolterstorff's expansive perspective of shalom, in order to provide a basis for subsequently engaging the newer voices that have been speaking to this idea of educating for shalom.

Wolterstorff's writings on what it means to educate for shalom are fused with and propelled by his personal experiences of justice and injustice, of shalom and its absence. He speaks of these experiences as the "burr under my saddle" (Wolterstorff, 2004, p. 295) that prompted him to move beyond the status quo of academic learning and writing. In both his "Afterword" of *Educating for Shalom* (2004) and his journal article, "How Social Justice Got to Me and Why It Never Left" (2008a), Wolterstorff reflects on the issues and experiences, "epiphanies" (Wolterstorff, 2004, p. 296) in his words, that brought about such development in his perspective.

Wolterstorff tells how in 1976, on behalf of Calvin College, he attended a conference in South Africa where he comprehended, first-hand, the impact of apartheid. He found himself caught up in the heated, ongoing arguments between the white South Africans and the black South Africans. One evening, following the conference in Pretoria, his epiphany came through a personal encounter with a black South African who poured out his pain and anguish. Wolterstorff returned home with fire in his belly and a call received from God to speak for the cause of injustice and shalom.

Two years later, for some reason not known to him, he was invited to speak at a conference in Chicago on Palestinian human rights. The outcome was more than déjà vu of the experience in South Africa; it reiterated God's call for him to "speak up for the

wronged of the world” (Wolterstorff, 2008a, p. 669), to find his prophetic voice, like the voices of the biblical prophets who spoke a message of shalom in the midst of injustice. As a philosopher and educator, Wolterstorff’s academic learning has shaped his experiences, but even more, as a Christian who has found his prophetic voice, his experiences have shaped his academic learning.

### **Wolterstorff’s Biblical/Theological Worldview**

Wolterstorff’s idea of educating for shalom finds its roots deep in the Christian tradition of knowing that God loves us and we are called to love God, our neighbors, our world, and ourselves. Wolterstorff believes that within these harmonious relationships, God’s goal for human existence, to dwell in shalom, is realized through service, love, justice, and stewardship (Wolterstorff, 1980c). These are biblical themes and personal virtues that Wolterstorff experienced first-hand growing up in a Dutch Reformed immigrant community in southwest Minnesota, extended through his years as a faculty member at Calvin College and Yale, and champions through his prodigious speaking and writing.

Wolterstorff embraces the biblical story expressed through the themes of creation, fall, and redemption. God created a good and ordered world and desires to enjoy harmonious relationships with all that he created. “God’s intent was that we would flourish, that we would find our *shalom*, in this world. And flourish in spite of the incursions of evil into this created order. God has not abandoned the creation; on the contrary, Christ’s resurrection is the vindication of the created order” (Wolterstorff, 2004, p. 280, italics his). As image-bearers of God, delighting in his grace, God enjoins us to

participate in his cause of human fulfillment, to be agents of renewal and transformation in the world (Wolterstorff, 1980c). Wolterstorff sees Christians living in the *already-but-not-yet* reality of God's Kingdom, whereby we are called in obedient gratitude to struggle to change the world so as to bring it closer to God's will, closer to shalom, while awaiting the full restoration of God's new heaven and new earth. In his words, "shalom is both God's cause in the world and our human calling" (Wolterstorff, 2002, p. 104). Being a Christ-follower means being a shalom-maker; that is every Christian's vocation, and it is why we pray, "Your kingdom come, your will be done, on earth as it is in heaven" (Wolterstorff, 2002).

In a 1999 essay, first published in *Lutheran Education*, Wolterstorff (2004) lays out six theological themes or emphases, which fit within the overarching biblical story of creation, fall, redemption, and give shape to living out the Christian vocation from a Reformed perspective. Wolterstorff outlines these themes as: 1) a good creation: the Creator God created a good world and intended all he created to flourish; 2) the holistic effects of evil and sin: our fallenness is manifested in all areas of life; 3) a holistic understating of the scope of Christ's redemption: God as Creator and Redeemer is reconciling all things; 4) a holistic understanding of faith: faith is more than a virtue, it is a fundamental orientation towards God's work of redemption and transformation; 5) God's Word: the Scriptures are a comprehensive guide that bring God's good news of salvation to all areas of life; and, 6) God's sovereignty: the whole world belongs to God and he is at work making all things new.

For Wolterstorff, these Reformed themes are not static assertions but dynamic professions that focus on the relationship between God, his people, and the world, and the

responsibility of God's people as followers and agents of renewal within the world. Wolterstorff (2004) points out "virtually any person who thinks about higher education in a self-consciously Reformed way will do so within the framework of a certain general view about the relation of the Christian to society and culture" (p. 277). This general view can be likened to Niebuhr's *Christ transforming culture* view (Niebuhr, 1951). Wolterstorff cites the influence of two Christian thinkers: the Swiss Reformer John Calvin, who set forth that "to be human is to be that place in creation where God's goodness finds its answer in gratitude" (p. 258), and the Dutch theologian and politician, Abraham Kuyper, who advanced a transformational, or *world and life view*, that, "there is not a square inch on the whole plain of human existence over which Christ, who is Lord over all, does not proclaim: 'This is mine!'" (as cited in Wolterstorff, 2004, p. 284). Deeply tethered to Wolterstorff's biblical/theological worldview is his understanding of a transformational vision for Christian higher education that provides Christians the place to speak with a Christian voice and act out of Christian conviction "within the structures, solidarities, and practices of our common humanity" thereby pursuing the motto of educating for shalom (p. 279).

In *Quality with Soul*, Benne (2001) discusses this transformational, Kuyperian vision that markedly shapes Calvin College, affording "a sharp critique of Western materialism and individualism" and employing "transformation rhetoric (that) applies to social as well as personal dimensions" (p. 101). Benne goes on to credit Wolterstorff as a major contributor and "first-rate mind involved in spelling out the vision, communicating it to others, and applying it to various tasks" (p. 101). The genius of Wolterstorff's contribution to education is that he does not settle with status quo interpretations of the

distinctives of this Reformed world-and-life view, but rather authentically and arduously pursues the meaning and implications of these distinctives from a biblical perspective that prophetically speaks to today's context. Wolterstorff cannot speak of shalom without crying over injustice, he cannot urge responsibility without beckoning delight, he cannot describe human flourishing without addressing human deprivation, and he will not promote theory without situating it in praxis.

Wolterstorff affirms that one's biblical/theological foundations shape one's philosophy and practice of education. In other words, there are educational outcomes or implications from seeing the world through a biblically Reformed worldview. For example, he underscores that learning is a gift of God's good creation; it is not a generic human enterprise, but a "*perspectival* enterprise," (Wolterstorff, 2004, p. 285, italics his) and Christian scholarship is to take place within "our common humanity but with a distinct voice" (p. 286). Such scholarship is shaped both by Scripture and the Christian tradition and in turn shapes the learner. Becoming aware of such outcomes and implications is important in our later discussion of the meaning of the phrase, educating for shalom, since a Reformed perspective may render distinct nuances and particularities.

### **A Biblical/Theological Understanding of Shalom and Wolterstorff's Nuances**

A unique characteristic of the phrase, educating for shalom, is that the focus word, shalom, is a foreign import to this English phrase. It not only derives from Hebrew, but it is rendered from an Old Testament biblical perspective that is expressed via a variety of genres, narrative, prophecy, and poetry, and often situated within a metaphorical context. Just as it is vital to grasp the biblical/theological worldview from

which Wolterstorff approaches this idea of educating for shalom, so too, it is important to regard the meaning and semantic range of this word, for Wolterstorff intends far more than a message that encapsulates a casual greeting and is symbolized by making the peace sign. Throughout his writings, he values the integrity of this biblical Hebraic word as he deftly applies its meaning to the context and desired outcomes of Christian higher education. A full treatment of a biblical/theological understanding of this word, shalom, and the particular nuances Wolterstorff highlights are offered here as a backdrop to later discussion regarding the meaning and usage of this word by other educators who are implementing the phrase, educating for shalom.

Shalom has a breadth of meaning that cannot be conveyed adequately by any single English word. While the noun shalom most often is translated ‘peace,’ the meaning is much fuller and can be better deduced through the meaning of the verb form *shalem*, to be whole, complete, perfect, thus rendering the noun as completeness, wholeness, harmony, and fulfillment (Harris, et al., 1980). The semantic range of shalom encompasses two related concepts: peace/friendliness, often in contrast to war and animosity; and, a second more extensively-used meaning, well-being, in terms of success, flourishing, and physical and communal health with emphasis on material goods and a supremely positive quality of being (Botterweck, et al., 2006; Jenni & Westermann, 1997; VanGemeren, 1997).

The foundation of almost every Hebrew word is a verbal root composed of three consonants, with each root having its own fundamental meaning. Adding other letters to form other words can augment this 3-letter root, but these words generally abide within the broader semantic field of the root. The root for shalom is ש-ל-ם (sheen-lamed-

mem), transliterated in English as SH-L-M. Its basic meaning is wholeness or completeness (Harris et al., 1980, p. 930). Literally hundreds of Hebrew words are built from the root SH-L-M, and all of them have some connection to this basic meaning. Since the most ancient period, this root is firmly established and richly developed in the entire Semitic linguistic realm (Jenni & Westermann, 1997).

The broad meaning behind the root SH-L-M, found within nine derivatives, is the idea “of completion and fulfillment, of entering into a state of wholeness and unity, a restored relationship” (Harris et al., 1980, p. 930). The rendering of the root SH-L-M as a masculine noun is the word *shalom*. According to the Hebrew lexicon by Brown et al. (2000), *shalom* exhibits a multiplicity of nuances including: completeness; soundness, safety; welfare, health, prosperity; peace, tranquility, contentment; friendship; and, absence of war. Wolterstorff (2004) most often uses the word flourish to describe the outcome of *shalom*, which correlates with Steck’s definition, “the ordered stability of the world, which benefits and promotes life” (Steck, as cited in Botterweck et al., 2006).

Scholars agree that the noun *shalom* occurs between 235-250 times in 213 separate Old Testament verses and the verbal form more than 115 times (Botterweck et al., 2006; Harris et al., 1980; Jenni & Westermann, 1997; VanGemeren, 1997). *Shalom* and its derivatives are represented in all four sections of the Hebrew Bible: the Torah, the Former Prophets, the Latter Prophets, and the Writings. *Shalom* is influential in broadening the Greek idea of *eirene* to include the Semitic ideas of growth and prosperity. In the Septuagint, *shalom* is also rendered as *sozo* and *teleios*, showing the broad scope of the intended Hebrew meaning (Harris et al., 1980).

Shalom is a rich biblical metaphor and confirmed as one of the most important theological words within the Old Testament (Harris et al., 1980). According to VanGemeran (1997) “as a religious concept, shalom is an essential part of Yahweh’s plan of salvation. All peace comes from him and he is the foundation of peace. If the relationship between God and his people is corrupted there can be no peace” (p. 132). Wolterstorff (2002) regards shalom as the “most promising concept for capturing God’s and our mission in the world,” (p. 79) a mission to bring wholeness, renewal, justice, delight, and flourishing into the situations of everyday life today, even as we await complete restoration and shalom with the promise of Christ’s everlasting kingdom. This is a mission that was envisioned in hope throughout the Old Testament, realized and empowered by the coming of God’s Kingdom through the death and resurrection of Jesus, and is to be pursued by God’s people living in the already-but-not-yet of God’s kingdom. Borrowing a metaphor from Augustine, Wolterstorff describes this already-but-not-yet mission context as “life in the city of God . . . a life committed to struggling for shalom and appreciating the flickers of shalom that already brighten our existence” (Wolterstorff, 2002, p. 79).

The semantic sphere of shalom borders other Hebrew words that carry equal theological weight within the life of Israel such as, righteousness and goodness. While these words posit their own significant meanings, usages are often paired with shalom, especially in a synonymous parallelism relationship as found in the genres of prophetic and poetic speech. Often, the meaning of these word pairs points to a future or eschatological coming glory of Zion/Israel, a promised time of perfect peace and rest.

The immediate manifestations of shalom, goodness, and righteousness are glimpses of what is to come as God restores order and renews creation.

Within this semantic field, Wolterstorff highlights the connection between shalom and justice. He labels justice as the “ground floor” (Wolterstorff, 2004, p. 23) of shalom where each person enjoys his or her rights within a just and responsible community and does what is right to enable such a community to flourish. There can be no shalom without justice, for “if persons do not enjoy and possess what is due them, if their rightful claims on others are not acknowledged by those others, then shalom is absent” (p. 23). Wolterstorff (1980c) employs the phrase *justice-in-shalom* to show the interconnectedness of these two concepts. Living out this justice-in-shalom within an educational setting means “to teach justly for justice” (Wolterstorff, 2006, p. 34). Wolterstorff highlights justice both as an adverbial modifier, describing how to teach, and an object of the verb, describing what to teach.

The concept of shalom is woven throughout the biblical story, beginning in Genesis where the Garden of Eden is presented as paradise, or a place of perfect peace and rest, expressed through harmonious relationships between humans, creatures, nature, and God within a context of pleasure and delight. Wolterstorff emphasizes this interconnected portrayal of shalom as the goal or vision of what it is that God wants for humanity, where “man should dwell at peace in all his relationships: with God, with himself, with his fellows, with nature, a peace which is not merely the absence of hostility . . . but a peace which at its highest is *enjoyment*” (Wolterstorff, 1980c, p. 318, italics his). Wolterstorff explains that to dwell in shalom is to enjoy these relationships, to see them flourish: with God, through worship and service; with our neighbors, through

delighting in justice and community; with nature, through enjoying our physical surroundings in work and play; and, with ourselves, by acknowledging we are created in God's image and for his good pleasure.

Today's secular Western culture stands in contrast to this biblical, interconnected, relational culture as it displays a typically Greek orientation to the concept of shalom, which is often interpreted as peace. Shalom or peace is expressed as a condition that persists within the individual; a state of being that is emotionally felt, internally generated, and having no influence of a divine being. In the Hebrew scripture, however, the writers cannot conceive of any human condition as occurring independently of God's controlling will and presence, therefore the concept of shalom is linked to God as he blesses humanity and to the community as they express their purpose and calling.

In the Old Testament, shalom, as well-being, is expressed in a tangible, earthy manner that is indicative of the idea of blessing that is realized through fertility and possession of land. Also implied in this earthy idea of blessing is the truism that God gives such blessings in order to show his presence among the people and bring them joy and delight. Within the Hebrew mindset there is no dualism between sacred and secular, body and mind. In the Old Testament, the people of Israel regarded Yahweh as the sustainer of all reality, both sacred and secular. Shalom, then, encompasses both external and internal sufficiency. "The transition from outer to inner occurs effortlessly: whoever has sufficient for life's needs, etc., also has sufficiency per se, is 'satisfied,' joyous (Jenni & Westermann, 1997). Wolterstorff also affirms this continuity between the sacred and secular as he describes how shalom incorporates delight in all relationships: with God, with others, with nature, and with ourselves. "To dwell in shalom is to find delight in

living rightly before God, to find delight in living rightly in one's physical surroundings, to find delight in living rightly with one's fellow human beings, to find delight even in living rightly with oneself" (Wolterstorff, 2004, p. 23)

Shalom is God's expression of fulfillment and presence among his people, particularly within the context of God's chosen representatives through the Aaronic priesthood and the Davidic monarchy. Shalom is seen as a gift of God; God is the source of shalom. Shalom caps the last stich (line) in the final couplet of the Priestly Blessing in Numbers 6: 24-26 (Biblia Hebraica). The two stichs in this last couplet are synonymously parallel, thus showing a relationship between the anthropomorphic gesture of God "making his face shine upon us" and receiving peace or shalom (New International Version). "Making his face shine upon us" demonstrates pleasure, affirmation, favor, and delight. These ideas fit within the concept of shalom. Shalom is wellness, fullness, flourishing, and cannot be realized apart from God's favor.

Shalom is the result of God's activity in covenantal relationship with Israel and is an outgrowth of Israel's righteousness. Two-thirds of the occurrences of shalom describe the state of fulfillment which is the result of God's presence, particularly in reference to the "covenant of peace" (Harris et al., 1980). In Modern Hebrew, shalom is used as an everyday greeting, much like the Hawaiian *aloha*. Shalom was also a greeting in the biblical times (at least 25 occurrences) (1980). When this greeting was extended, it implied blessing, as in reference to covenant blessings for Israel. If the greeting was withheld, it implied cursing, the counter-partner of blessing within the covenantal context (1980).

Within the books of Joshua and Judges, shalom is partnered with rest to express the desired state of being Israel would experience once settled in the Promised Land. Peace

and rest go hand-in-hand, first implicitly expressed in the two creation accounts where Sabbath and paradise are realized states of being. Because of Israel's covenantal unfaithfulness, they will not realize these preferred outcomes until the reign of David, and then only briefly. So, shalom takes on an eschatological perspective, a longing for something yet to come when life will be the way it is supposed to be. In the meantime, the people of Israel, like Job, lament of having no peace, "I have no peace, no quietness; I have no rest, but only turmoil" (Job 3:26, New International Version). When shalom is disrupted by abusive, unjust, violent acts, which produce pain, brokenness, and disharmony, then people need to cry out and that is the place of lament (Schaeffer, 1998). Lament can be a means towards shalom, for laments move from plea to praise, from addressing situations of injustice and oppression to celebrating the redemption and reconciliation that God brings to his people.

Within this context of lament, of disquietude and unrest, the Old Testament prophets issue a call for the people of Israel and Judah to embrace shalom. The biblical prophets admonish the people for their acts of unfaithfulness, injustice, and social oppression and encourage them with words of hope and peace. God will restore, rebuild, and transform; this process will bring shalom. Isaiah speaks such a message; "On the day the Lord gives you relief from suffering and turmoil and cruel bondage . . . all the lands are at rest and at peace" (Is. 14: 3,7). The prophets, Jeremiah, Ezekiel, and Micah, understand divine salvation and shalom cannot be treated in isolation from guilt and sin, and so speak against the false prophets who promise divine shalom in the form of political peace (VanGemeren, 1997). Again and again the prophets hammer home the message that shalom and righteousness come only through practicing justice, mercy, and faithfulness.

Plantinga (n.d.) squarely situates the idea of shalom in the activity of the writing prophets. They “knew how many ways human life had gone wrong because they knew how many ways human life can go right. And they dreamed of a time when God would put things right again” (¶ 1 ). The prophets wrote of a coming shalom that would be accompanied by restored relationships, spiritual restoration, physical comfort, and a cessation of war and conflict. God promises to Judah and Israel:

I will bring health and healing to it: I will heal My people and will let them enjoy abundant shalom and security . . . I will cleanse them from all the sin they have committed against Me . . . Then this city will bring Me renown, joy, praise and honor before all nations on earth that hear of all the good things I do for it; and they will be in awe and will tremble at the abundant prosperity and shalom I provide for it” (Jer. 33:6-9, New International Version).

Because of this eschatological rendering of shalom, the prophets see the Messiah as the shalom-maker, not only in the sense of bringing security to their land through his rule, but also prosperity and a sense of well-being and fullness, reminiscent of the time of David’s reign. “He will stand and shepherd his flock in the strength of the Lord, in the majesty of the name of the Lord his God. And they will live securely, for then his greatness will reach to the ends of the earth. And he will be their peace” (Micah 5:4, New International Version). The promised Messiah is to be called the “Prince of Peace/Shalom” (Is. 9:6, New International Version), for he will establish a renewed relationship with God (VanGemeren, 1997).

While the prophets promised that God would establish the gift of shalom, they also prodded and pleaded with the people of Israel to demonstrate the qualities of shalom

in this already-but-not-yet period of time. Equal to the prophets' expression of promised shalom were their admonitions for justice, mercy, compassion, and inclination toward the poor and oppressed. These are admonitions the Gospel writers include as they show Jesus Christ addressing the Jewish leaders, Sadducees, and Pharisees.

It is important to recognize that the concept of shalom does not end in the Hebrew Old Testament but is embraced in the Greek New Testament beginning with the angels' proclamation in Luke 2 that the Savior, the Prince of Peace, has been born. Because of this reality, God's glory will not only be manifest in the heavens, but his peace (shalom) and shining face will favor all humankind. Within the historical context of the gospels, the peace that Jesus brings goes beyond the external sense of well-being and tranquility that the Roman world was experiencing at that time, known as the *pax romana*. Christ's peace is deeper and more lasting, a peace that transcends all understanding. This peace is a gift of faith; it is a peace we have from being justified with God through Jesus Christ (Romans 5:1).

While anticipating his departure from among his disciples, Jesus Christ comforts them with the promise of the Holy Spirit and the blessing of peace. His gift of peace is contrasted with the worlds' troubles. "Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid" (John 16:33, New International Version). This last sentence echoes the angels' words to the shepherds on the night of Christ's birth. This idea of peace may seem intangible in the Gospel of John, but Paul links this peace to the themes of wholeness, fulfillment, and righteousness already-but-not-yet fully manifested in Christ as "our peace" (Eph.2: 14). Like the Old Testament prophets, Christ in the gospels and Paul in

his epistles first bless the peacemakers, then admonish the believers, as a community, to pursue peace, to live in harmony, to practice justice, and to find the fullness of all joy and delight.

It is from within the context of this big biblical story, from creation, through generations of God's people, to the inauguration of God's Kingdom on earth in the coming of Jesus Christ, that Wolterstorff gleans his understanding of the mission and vision of shalom for God's people then and for today. For Wolterstorff (2004), this word, shalom, is much more than a succinct definition or list of synonyms, for it encapsulates a vision of the way God desires to see his people live and relate in his world this side of eternity and in the age to come. Shalom is "a vision of what constitutes human flourishing and our appointed destiny" (p. 22). Wolterstorff sees this vision of shalom as both a two-part command and a two-part invitation given by God to his people: a command to pray and struggle for justice, for the release of the captives, as well as for renewal, "for the release of the enriching potentials of God's creation" (p. 23); and, an invitation to celebrate and delight in tangible expressions of shalom expressed in our world, as well as to mourn and lament the absence of shalom. Educating for shalom from Wolterstorff's perspective involves honoring this command and embracing this invitation. Rooted in a biblical/theological perspective, Wolterstorff calls this four-fold expression of shalom, "the shalom model" of education (p. 23).

### **Wolterstorff's View of the Relationship between Church and School**

Another angle of Wolterstorff's kaleidoscopic perspective of educating for shalom is the relationship he sees between the Church and the Christian school.

Wolterstorff 's (1980b) basic tenet of Christian education is that “education is *by* the Christian community *for* the Christian community” (p. 13, italics his). The Church exists for God’s cause in the world, therefore, Christian education is not primarily about educating individuals to equip them for their future jobs, as it is about educating individuals within the community to shape them to be agents for God’s cause in the world, to bring shalom within an environment of oppression, deprivation, and suffering.

As an advocate for both Christian day schools and Christian higher education, Wolterstorff often addressed this connection between the Church and the school. His starting point is the three-dimensional calling of God’s people: 1) to proclaim the gospel of God’s kingdom; 2) to work for shalom for all people; and, 3) to manifest signs of shalom in their lives and communities (Wolterstorff, 2002, p. 52). He calls the Church to be “an exemplary, paradigmatic community” and a “revolutionary vanguard in society” (p. 52). In order to carry out such a calling, it is necessary to educate all of God’s people; thus education by and for the community becomes a main thrust. As Wolterstorff articulates his purpose for Christian higher education and develops his model of shalom education, it is important to recognize this connection between the Church and the school. Wolterstorff expects both to be involved in equipping and educating for shalom.

### **Wolterstorff’s Overarching Goal for Christian Higher Education**

For more than three decades Wolterstorff has addressed groups of Christian educators and written numerous articles sharing his thinking about Christian higher education, particularly what he sees as its overarching goal, educating for shalom. As with anyone, his thoughts and wording have progressed as he has articulated and

rearticulated this goal. In the 1970s he talked about “*religiously* alternative education” (Wolterstorff, 2004, p. 6, italics his) wherein the constituents of the learning community are to be witnesses and servants of God’s work of renewal. A few years later, Wolterstorff (1980b) published his book entitled, *Educating for Responsible Action*, which addresses desired tendencies needed to become such witnesses of renewal. In a speech given in the 1980s at Wheaton College, he states that the goal of Christian higher education is “preparation for life and work in the Kingdom of God” (Wolterstorff, 2004, p. 170). Given his biblical, Reformed theological perspective, his emphasis on the Kingdom of God is not surprising; yet, he himself is not satisfied with stating the goal in such abstract language for he sees that this language renders the goal almost useless. So, he asks a further question: “What is the content of life in the Kingdom of God?” (Wolterstorff, 2004, p. 170). His answer: “The Bible presents us with a picture of the content of the Kingdom . . . that content is *shalom* . . . human flourishing” (p. 170).

From the mid-1980s on, Wolterstorff provides more and more substance to what he means by educating for shalom. While addressing a group of Ontario Christian school teachers in 1984, Wolterstorff shares that “the most promising concept for capturing God’s and our mission in the world is the biblical concept of shalom” (Wolterstorff, 2002, p. 79), and he tells these teachers “Christian education is education for shalom” (p. 79). A Christian school, whether a day school or a college, is a Christian educational community that intends to equip and energize the students in both a certain way of doing and a certain way being in the world as agents of transformation, or shalom makers. Wolterstorff encourages teachers and scholars not to focus myopically on one component

of the school, such as the curriculum, but to embrace the overarching goal of educating for shalom.

In a series of lectures entitled, “Teaching for Tomorrow Today,” delivered in 1984, at a conference of Australian Christian educators, Wolterstorff (2002) underscores the three-dimensional calling of God’s people within the context of a Christian educational community. He explains that the overarching goal for educating for shalom means that the educational community, in its fitting role as a school or learning institution, will enable students to articulate the character of biblical shalom, to understand the structures of society in which they are called to embody shalom, and to wisely discern how to live as shalom makers within a broken world. According to Wolterstorff, the goal of Christian higher education is more than development, and all that that means for college students training for careers and looking to impact their worlds; rather, Christian education, first and foremost, must be education that “teaches for justice and peace while *exhibiting* justice and peace” (Wolterstorff, 2002, p. 258, italics his). If such an overarching goal of Christian higher education is achieved, then what will a graduate look like? Wolterstorff answers this question: “The graduate who prays and struggles for the incursion of justice and shalom into our glorious but fallen world, celebrating its presence and mourning its absence – that is the graduate the Christian college must seek to produce” (Wolterstorff, 2004, p. 26).

### **Wolterstorff’s Shalom Model of Education**

Over the past 30 years, as Wolterstorff has articulated his overarching goal of Christian higher education, he has also addressed how this goal shapes and influences a

model of education. His starting point is to highlight the three most common educational models found within Christian higher education: the *Christian service* model, the *Christian humanist* model, and the *Christian academic-discipline* model. According to Vanderveen and Smith, (2005) each of these models implies both a philosophical structure that is defined by the academic core and a direction or goal towards making a positive contribution in serving God.

Christian colleges and universities adopting a *Christian service model* endeavor to train students to enter a certain range of Christian occupations or ministries upon graduation. Wolterstorff (2004) describes this model as more defensive and pietistic because of the parameters set around the desired Christian occupations, like preaching, teaching, and mission work, and the emphasis on a sacred-secular worldview. Institutions adopting this model focus on skills development in order for students to excel in these occupations and meet the requirements of accreditation. Wolterstorff points out that as these schools enlarge their scope of academic core programs and move from being Bible colleges to liberal arts colleges, this Christian service model is replaced or layered over by another model, most often the *Christian humanist* model.

Wolterstorff is most familiar with the *Christian humanist* model, particularly via his mentor Harry Jellema at Calvin College. The goal of this model is to “initiate students into the cultural heritage of humanity from a Christian perspective, thus freeing them from their parochialism and partiality” (Wolterstorff, 2004, p. 18). This model emphasizes the humanities in order to help students see the “big picture” not through the lens of modernity or post modernity, but through a Christian lens. Institutions that adopt this model focus more on the historical, cultural, religious, and philosophical contexts

surrounding the various occupations for which the students are preparing, rather than solely on the occupations. Whereas in the Christian service model the emphasis is on becoming a Christian worker, here the emphasis is on laying a foundation to prepare students for whatever occupation they chose.

The goal of the third Christian educational model, the *Christian academic-discipline* model, is to introduce the students to the academic disciplines so that they can be “in touch with reality to the extent and in the way that theory does . . . in a Christian perspective” (Wolterstorff, 2004, p 21). Vanderveen and Smith (2005) point out that the outcome is for students learn to apply the theories within the disciplines in everyday situations and decision-making. The emphasis on a Christian perspective helps the students engage in such situations and decision-making within biblical norms.

While validating the desired outcomes of each of these models, Wolterstorff finds each deficient. He states, “None of these models responds adequately to the *wounds* of humanity – in particular, the *moral* wounds; none gives adequate answer to our cries and tears” (Wolterstorff, 2004, p. 22, italics his). According to Wolterstorff, the Christian academic-discipline model directs attention towards the cultural mandate to develop the potentials of creation and culture through the sciences and arts, yet fails to address the liberation mandate to free the oppressed and practice justice. The Christian humanist model focuses on moving from the partiality of cultural particularities to participation “as Christians in the great cultural conversation of humanity” (p. 22). Yet, Wolterstorff suggests, this model comes up short because everyone cannot converse, particularly the poor and hungry. The Christian service model emphasizes training students to work as Christians within their occupational callings; but Wolterstorff asks, “What about all those

people who after searching long and hard find no occupation” (p. 22), or find an occupation outside the parameters deemed ministry?

Wolterstorff’s declaration that all of these models of education are deficient becomes his call for a more comprehensive model. This model “incorporates the arts, the sciences, the professions, and yes, the worship and piety of humanity, along with humanity’s wounds, and brings them together into one coherent whole rather than setting them at loggerheads with each other” (Wolterstorff, 2004, p. 22). Wolterstorff’s model is “a vision of what constitutes human flourishing and our appointed destiny” (p. 22). This model upholds his biblical and Reformed perspective, acknowledges his view of the relationship between the Church and the school, depends on his expansive definition of shalom, and champions his purpose or goal for Christian higher education – to educate for shalom.

While Wolterstorff spends ample time writing and speaking about the overall goal of Christian higher education, educating for shalom, rarely does he articulate his thoughts through the phrase *a shalom model of education*. He inaugurates this phrase in a lecture given in the 1980s, when he concludes that the model he “proposes for Christian collegiate education is what I shall call the *shalom* model” (Wolterstorff, 2004, p. 24, italics his). He more often speaks of a *vision* of shalom rather than a *model* of shalom education as he accentuates both the comprehensive framework of shalom, particularly in regards to justice, and the details, like scholarship, global consciousness, curriculum, and pedagogy, which give structure and substance to this framework. The use of this phrase, a shalom model of education, comes explicitly from other voices (Fountain & Elisara, 2006; Smith, Sullivan, & Shortt, 2006; VanderVeen & Smith, 2005) who support and

implement Wolterstorff's ideas on educating for shalom. Chapter 3 brings these other voices into focus, showing how others interpret the meaning and practice of Wolterstorff's idea of educating for shalom.

### **Five Aspects of Wolterstorff's Shalom Model of Education**

Wolterstorff's shalom model of education provides a comprehensive philosophical and biblical structure as well as certain goals that influence the academic core and activities of teaching and learning within a Christian college that adopts this model. Wolterstorff is well aware that such a model of education, "a call to engage in the endeavor and struggle to bring about shalom" (Wolterstorff, 2004, p. 143), is useless until this model tangibly answers: "How do we do this? What are the pedagogy – and indeed, the curriculum – for an education with that goal?" (Wolterstorff, 2002, p. 79). "How do we teach for shalom? (Wolterstorff, 2002, p. 97). Joldersma introduces Wolterstorff's essays on educating for shalom by suggesting that Wolterstorff's "vision of shalom not only forms a framework for his thought but also penetrates deeply into the details" (Wolterstorff, 2004, p. xiv).

Not since Wolterstorff's 1980 publication of *Educating for Responsible Action*, has Wolterstorff written an extensive piece laying out his goals and model of education. Since then, while Wolterstorff's framework is comprehensive, his delivery approach is more bits and pieces via a collection of essays and speeches that are fitted for his audience and time frame. Collectively, these articulate and develop his shalom model of education, but without providing a deliberate and organized framework. Joldersma does a great service by suggesting and highlighting five main foci that constitute

Wolterstorff's shalom model of education: the purpose of education, the analyses of the social context of Christian higher education, the idea of Christian learning, the curriculum, and the nature of teaching (Wolterstorff, 2004, p. xiv). These five foci provide the tangible answers to Wolterstorff's question: "How do we teach for shalom?" (Wolterstorff, 2004, p. 79).

**The purpose of Christian higher education.** The first focus, the purpose of Christian higher education, not only defines Wolterstorff's comprehensive framework, that the whole higher educational enterprise needs to aim to equip for and embody shalom, as previously discussed; but also, this purpose specifically corresponds to the formal mission and vision statements of an institution. According to Wolterstorff, these statements need to answer such questions as: In what way does a Christian college define itself? And, what is its overarching aim and goal? (Wolterstorff, 2004). Wolterstorff urges educational leaders and students to think beyond the assumed goals of Christian higher education, as defined by academic excellence, the integration of faith and learning, and preparation for Christian service, towards a vision or calling for such education that endeavors to change the world by making it a place of human flourishing. He does not denounce these assumed goals, but rather considers these the content of Christian higher education within the pursuit for shalom.

**An analysis of the social context.** The second focus of Wolterstorff's shalom model of education centers on the analysis of the social context of Christian higher education. A vision for shalom sets the scope of context far beyond the Christian institution and community to include what Wolterstorff calls a "world-systems analysis of global development" (Wolterstorff, 2004, p. xiv). Wolterstorff suggests that in a

shalom model, Christian higher education needs to be concerned with the betterment of the global world, not just survival in it (Wolterstorff, 2004). He challenges the attitudes of isolation and indifference and encourages developing an international or global consciousness that strives for justice (Wolterstorff, 2004).

To develop this global consciousness, Wolterstorff (2004) encourages Christian colleges to focus on three main strategies or objectives. First, Christian colleges need to engage students in “critical involvement” (p, 147) concerning the ideologies, social movements, and belief systems that are shaping them and the world. He highlights the impact of ideologies and issues like capitalism, nationalism, religious diversity and pluralism, and individualism. Wolterstorff calls this strategy “a structural analysis of our present day social world” (p. 147). He underscores that such analysis needs to be done under the scrutiny of the Bible so that students can appropriately reflect on and respond to these social forces (Wolterstorff, 2004).

Wolterstorff’s (2004) second strategy to develop global consciousness involves helping students identify alternative ways of thinking and guiding them towards living out these ideas. Wolterstorff calls this strategy a “*Christian social ethic*” (Wolterstorff, 2004, p. 146, italics his) that is grounded both in scripture and Christian history and informed both ecumenically and globally. He urges Christian educators to “combat and counteract the ‘oblivion of the normative’ which . . . is becoming characteristic of our society” (p. 97). He presses Christian educators to articulate the overarching goals of the professions and occupations within modern society and discern the norms appropriate to each of these sectors. Wolterstorff sees this strategy goes well beyond talking about the

ethic of this or that profession, to speaking more comprehensively of the goal towards shalom within each of these professions.

Thirdly, a global consciousness arises through “teaching for justice, justly” (Wolterstorff, 2004, p. 98). Wolterstorff’s definition of shalom situates justice as the foundation, or ground level, of shalom. Justice enters into every relationship, with God, others, creation, and us, and every context, personally, institutionally, politically, and socially. He argues that because of the interconnectedness of humanity, Christian educators need to help students care about justice in all parts of the world, both locally and globally (Wolterstorff, 2004). Christian educators need to help students discern what needs to be affirmed in present societies, “the good” (p. 148), as well as, what needs to be negated, “the fallen or evil” (p. 148). Wolterstorff identifies this strategy through adopting a word from Freire’s idea to raise critical consciousness, or “conscientize” (p. 148) students towards justice. He expands this call to conscientize not only to include activities and experiences of students and teachers, but also of administrators, as they work to implement just systems and policies that help the institutional community flourish.

Wolterstorff’s comprehensive vision of shalom, to delight in living in right relationships, to practice justice, to flourish and help others to flourish, serves as the impetus for the second foci of his shalom model of education, an analysis of social context. He makes a case for Christian higher education in the West to pay attention to, and even more, to become critically involved in this global world-system, where there are those of privilege who form the core, often dominating and exploiting the underprivileged whom represent the periphery (Wolterstorff, 2004). Within the vision

for shalom, Wolterstorff's call for critical discernment and international consciousness is similar to the biblical prophets' plea to do justice, to love mercy, and to walk humbly with God.

Wolterstorff's shalom model of education draws attention to the need for students to see the wounds of humanity behind the world's injustices. Building on John Calvin's views of social justice, Wolterstorff believes that "to perpetuate injustice is to wound God," (Wolterstorff, 2004, p. 154), and if this truth is accepted, then there will be much more reluctance to inflict injury and injustice. While Wolterstorff suggests various strategies to enhance student engagement and institutional administration in order to help raise social or international consciousness, practice justice, and pursue shalom, he admits that "maybe only through one's own tears can one see God's tears. Maybe we as teachers must humbly acknowledge our limitations before the mysterious and troubling fact that suffering illuminates" (p. 154).

**The idea of Christian learning.** The third focus that details Wolterstorff's shalom model of education emphasizes the idea of Christian learning within the context of student learning and faculty scholarship. In many of his addresses to Christian higher educators, Wolterstorff underscores the importance that Christian learning is praxis-oriented; it cannot be abstract nor detached from experiences and relationships, for it is aimed at changing the world as it engages in analysis of the social context. Building on his value that a Christian college or university is a Christian educational community called to carry out the vision for shalom, Wolterstorff concludes one speech with these words: "Education for Christian praxis requires Christian praxis. If a school is to educate for Christian life, it will in its totality have to exhibit Christian life. The school as a

whole is the educative agent” (Wolterstorff, 2002, p. 90). This call for praxis-oriented learning not only impacts the curriculum and pedagogy, but also the desired outcomes or tendencies of the learners in order to equip and encourage them to endeavor for shalom.

Wolterstorff’s understanding of Christian learning also focuses on what he calls “disinterested learning” (Wolterstorff, 2004, p. 101). Wolterstorff views learning as perspectival, not generic, so it is vital to understand the society and culture within which learning occurs. He calls Christian colleges and universities to “engage culture as its object” (p. 101), in order to understand how culture shapes and impacts communities, ideas, and practices, and subsequently how the Christian educational community participates in culture. Wolterstorff points out that a basic human quality shared by all people is the need and ability to interpret our experiences and find meaning in them. The arts and sciences represent “humanity’s most profound and sustained attempts to find meaning in existence, to critique the meaning purportedly found by others, and to give expression to the meaning it does find” (p. 103). Wolterstorff stresses the importance of Christian scholars engaging in such an endeavor in order to work out a Christian interpretation of experience and meaning. He is concerned that the “Christian community neglects engagement with the world of scholarship at its own peril” (p. 105), for many Christians see this type of scholarship in opposition to piety and leading to theological liberalism. While Wolterstorff respects these concerns, he urges Christian colleges and universities to provide room for sustained and serious disinterested Christian learning.

Wolterstorff addresses the topic of Christian learning as both an astute philosopher and able practitioner, providing keen philosophical insights as well as

applicable educational implications. Many of his speeches and articles directly address faculty scholarship, particularly dealing with topics of academic freedom in light of community and justice within institutions of Christian higher education and the relationship of scholarship and faith, or what he calls faith seeking understanding.

Wolterstorff (1998) vigorously supports Christian scholarship as a means of bringing a voice of the body of Christ to the public square that speaks of shalom and flourishing. He sees that such scholarship is needed in order to hold in memory “the long and incredibly rich tradition of Christian reflection while thinking afresh from the perspective of the kingdom of God about art, about the economy, about the polity, about theology” (p. 87). Further, Wolterstorff regards the work of Christian learning and scholarship not only as utilitarian in furthering outcomes of shalom, but also as “eucharistic” (p. 87) in rendering thanks to God for the opportunity of faithful learning.

**The curriculum.** The fourth focus of Wolterstorff’s shalom model of education, curriculum, logically follows from the previous foci. Matters of curriculum tangibly answer the question: How do we educate for shalom? Through his speeches and articles, Wolterstorff presents several components that he sees necessary in order for curriculum to help educate for shalom. Wolterstorff’s shalom model challenges the traditional curriculum model of higher education, the German university model, as it rigidly divides and compartmentalizes knowledge. He endorses a move towards a more interdisciplinary or thematic curriculum that bridges society and culture, and includes studies that focus on issues such as poverty, ecology, gender, war and peace, and globalization (Wolterstorff, 2004). Already in 1984, he encouraged Christian educators to embrace integrated or integral curriculum in order for students to “emerge with an integrated vision of God’s

world and the Christian way of being in that world” (Wolterstorff, 2002, p. 137). His premise is that educators cannot expect students to achieve such integration through curriculum that is structured by distinct departments and divisions. Wolterstorff calls for creative restructuring of departments, course content, and major and minor academic programs in order to develop a community structure that appropriately reflects the values of authority and responsibility within a shalom model of education (Wolterstorff, 2004).

Wolterstorff also stresses the importance of shaping curriculum with an international or global emphasis that enables the students to develop a critical consciousness. Building on his perspective of the relationship between the Church and school, Wolterstorff believes it is the responsibility of Christian colleges and universities to introduce their students to the reality of a global society by extending their knowledge, experiences, and relationships beyond their social and cultural contexts. Students need to not only realize how people and nations interact economically, politically, and culturally, but also how certain people and nations exploit and dominate others. In his words, “we must somehow evoke in them the realization that the dynamics of evil – and yes, the dynamics of blessing as well – are not just individual, nor even just national, but global” (Wolterstorff, 2002, p. 138).

Within a shalom model of education, developing curriculum that is integrated, interdisciplinary, and international means intentionally building bridges from theory to practice. For Wolterstorff, the goal of Christian higher education is “not just to understand the world but to change it . . . to equip and motivate students for a Christian way of being and acting in the world” (Wolterstorff, 2004, p. 34). Wolterstorff warns that educators cannot assume that students will be inclined to act a certain way by only,

or primarily, imparting relevant knowledge (Wolterstorff, 2002). Student engagement becomes a key strategy for reaching these curricular goals. He sees that “the walls between the school and life outside of the school must become much more porous” (Wolterstorff, 2002, p. 139), and he cites his own experiences visiting Palestine and South Africa as fitting examples.

According to Wolterstorff (2004), the measurement of effective curriculum is based on whether or not it “contributes to the mode of human flourishing which is shalom” (p. 24). Curriculum not only is the means and content for students to develop a way of thinking, but much more a way of being, where theory and praxis are joined so students can extend shalom. Wolterstorff (2004) points out that in order to develop and nurture a Christian way of being, curriculum must involve a careful, loving, devotional study of Scripture, since Scripture is the basis and nourishment of that Christian way of being in the world. Along with the study of Scripture, Wolterstorff (2004) also urges Christian colleges and universities to think seriously about the place and role of worship within the curriculum, for to educate for shalom means to engage, pray, celebrate, and mourn for shalom within the context of community, both local and global.

**The nature of teaching.** The final focus which forms the framework for Wolterstorff’s shalom model of education addresses the nature of teaching which involves both pedagogy and student outcomes. Fitting with Wolterstorff’s objectives to pursue praxis-oriented learning and develop engaging, integrated curriculum in order to help students nurture a way of Christian being in the world, he presses for a broadened and more interactive pedagogy that moves away from a transfer model of teaching and learning. Wolterstorff’s (2004) belief that all humans are created in God’s image puts a

high value on students as active agents of learning rather than passive recipients. He encourages educators to focus on helping students discuss and question issues for themselves, without being hand fed the answers and without assuming Christians need to always agree on their conclusions. In order to expand global consciousness among the students, he promotes interaction between students and others who hold alternative points of view, particularly when such interaction takes place outside of the classroom.

Wolterstorff also highlights the role of the teacher in the teaching-learning process. He recognizes the assumption that within Christian education teachers are to “employ the categories of responsibility and love in thinking about what transpires in the classroom” (Wolterstorff, 2006, p. 32). Within his shalom model of education, Wolterstorff stresses the need to also employ the category of justice, for justice needs to be both “a hallmark of how we teach and one of the main goals of teaching” (p. 34). Teachers need to “teach justly for justice,” (p. 34) by helping students become alert to injustice as well as disposed towards pursuing justice. Wolterstorff explains that students need to be taught how to think in terms of justice, “which means thinking in terms of worth, of respect for worth, of violations of worth, of wronging the other, and so forth” (p. 35). Wolterstorff recognizes the complexity of teaching justly for justice and calls on the Christian community of scholars to contribute towards the goal of cultivating students’ dispositions towards justice.

Wolterstorff realizes that teaching within Christian higher education needs to do more than help students develop a cognitive framework for dealing with issues of justice, for educating for shalom means that student outcomes show dispositions to act justly and to struggle against injustice. In his 1980 book, *Educating for Responsible Action*,

Wolterstorff considers how to help students acquire tendencies or dispositions for responsible action. He presents three main strategies: 1) discipline, an ability to act or not act in certain ways in order to meet desired consequences; 2) modeling, the ability to imitate others, particularly teachers; and, 3) reasoning, the understanding of reasons to act or not act in certain ways. Wolterstorff emphasizes the interaction between these three strategies; “if one wants to encourage students to act a certain way, it helps to employ an appropriate form of discipline, it helps to present appropriate models, and it helps to give reasons for acting in ways that appeal to premises they will accept” (Wolterstorff, 2002, p. 282).

Since publishing this book, Wolterstorff admits these strategies, while important and effective in helping to educate for shalom, are not sufficient, for they focus more on helping students develop a Christian way of thinking than a Christian way of being in the world. To these three strategies, he adds evoking empathy for the others in the world who are both suffering and rejoicing. Wolterstorff (2004) believes Christian colleges and universities in the West can easily lose touch with human reality and need to “confront its members with the suffering of the world . . . to evoke in us the empathy which is the deepest spring of ethical action” (p. 133). Once again, Wolterstorff draws on his own personal experiences witnessing injustices in South Africa and Palestine as evoking in him a sense of empathy and a call to action as he endeavors to pursue shalom. He encourages Christian colleges and universities to provide similar venues in which students can realize, first-hand, the plight of those experiencing injustice and, in turn, can respond by working, praying, lamenting, and celebrating for shalom.

## **Conclusion**

For more than 30 years, Wolterstorff has been embracing the multi-faceted idea of biblical shalom as an overarching mission and vision within the context of Christian higher education. Rather than writing a substantive publication on the topic of educating for shalom, he weaves his comprehensive vision and articulates the details of this shalom model throughout his addresses and articles. His call to Christian higher educators is clear: “If a college commits to serving God, then it must commit to the cause of justice in the world and the vision of shalom” (Wolterstorff, 2004, p. 25). Wolterstorff’s comprehensive shalom model shows the breadth and depth of what he means by the motto, educating for shalom. He situates this model within his biblical/theological worldview, he shapes it by his multi-faceted, biblical understanding of shalom, he promotes it as the main purpose of Christian higher education, and he describes it through various components of the educational process.

## CHAPTER 3

### Introduction

The metaphor of a pebble dropped in a pond that generates expanding bands of encircling rings describes the growing influence of Wolterstorff's perspective of Christian higher education and his model of educating for shalom. An increasing number of North American and global voices within Christian higher education, representing a Reformed perspective, and a more broadly evangelical perspective, as well as mainline and Catholic perspectives, are articulating words and phrases such as, shalom, educating for shalom, and a shalom model of education. The sheer volume and expanse of such voices prompts considering Wolterstorff's influence upon so many Christian higher educators.

Hamilton (2005) describes how, since the 1960s, "evangelical educators (who were emerging from fundamentalism) had been talking to their Dutch Reformed cousins (who were emerging from ethnic parochialism) about how Christianity, scholarship, and higher education relate to each other" (p. 181). Hamilton suggests that the intersection between these two groups combined the strength of the Reformed perspective, the philosophical precision and respect for learning, with the strength of the evangelical perspective, a strong sense of mission and commitment to apply principles to all Christian traditions. By the 1970s, these discussions led to workshops, particularly on the topic of faith and learning, and these workshops led to the formation of the Council for Christian Colleges and Universities (CCCU). Subsequently, many educators wrote articles and books about distinctively Christian higher education.

In the early 1990s, the religion division of the Lilly Endowment desired to strengthen mainline Protestant and Catholic colleges and universities through developing a program of grants and a network among such schools (Hamilton, 2006). Hamilton points out that the Lilly networks put together reading lists for their participants, and top on these lists were the writings of Wolterstorff as well as A. F. Holmes. Wolterstorff was also a frequent speaker at CCCU-related conferences and other faculty development gatherings in North America and around the world. His books and articles have reached a wide audience, and his two collections of essays (Wolterstorff, 2002, 2004) contain more manuscripts from his addresses than from written articles, showing the breadth of his impact as an educational speaker. Hamilton affirms that “every faith-and-learning book . . . has virtues, but none in such abundance as Nicholas Wolterstorff’s” (p. 185).

Carpenter (2004), speaking at a Christian college conference on *Christianity and the Soul of the University* at Baylor University, remarks, “a common desire for integrity in academic and intellectual life is drawing Christians together from a variety of traditions” (§ 1). He pleads for topics and perspectives that represent more universal rhetoric, and he urges Christian colleges to become both more evangelical and more catholic in vision. He speaks of a movement forming among Christian colleges and universities in the global South and East that resonates with Wolterstorff’s call for educating for shalom.

Evidence of this movement and Wolterstorff’s call for shalom reverberate from the paper Fountain and Elisara (2005) presented at the *Spirituality, Justice and Pedagogy* conference at Calvin College in 2005. Presenting a Creation Care Study Program in Belize, they refer to a “larger movement of organizations and individuals – educational

and otherwise – that are seeking, as Christians, to provide meaningfully response reflecting the whole Gospel of Christ to the many wounds of the world” (Being and Believing section, ¶ 4). They acknowledge that they draw upon and are informed by “the growing prophetic strand of evangelicalism: one that sees all people and all societies as being in need of transformation,” (Being and Believing section, ¶ 4) and they specifically cite Wolterstorff’s work throughout their paper. The leadership of Holy Light Church, a Presbyterian church in Malaysia, intentionally pursues such transformation through their Christian Education program entitled, *SHALOM* (Tang, 2011). This model, based on Wolterstorff’s vision of educating for shalom, uses shalom as both the goal of the educational program and an acronym for its key features (Tang, 2011).

J. K. Stronks (2008), a political science professor at Whitworth University, speaks of such a transformation in her professional and personal life after hearing the prophetic call for shalom at an International Justice Mission conference in 1999, where Wolterstorff was the keynote speaker. In her words, she received “a powerful new way to think about the work I was already doing” (p. 5). She returned to the classroom “working toward God’s shalom in this broken but redeemed world” (p. 5), and gathered a group of colleagues from several CCCU-related schools to engage in a pedagogical project called, *Teaching to Justice* (J. K. Stronks, 2008).

Understanding the spread of Wolterstorff’s influence through the growing use of shalom language raises two important questions: 1) How do Christian higher educators, who write and speak about shalom, educating for shalom, and a shalom model of education, interpret and implement these words and phrases? And, 2) How do they substantiate as well as deviate from or expand upon Wolterstorff’s perspective of

educating for shalom as described in Chapter 2? These questions frame Chapter 3, which provides an analysis of the content of numerous articles written by Christian higher educators who address the definition of shalom and the five aspects of Wolterstorff's shalom model of education: 1) the goal and purpose of education; 2) the analysis of the social context; 3) the idea of Christian learning and scholarship; 4) the curriculum; and 5) the nature of teaching (Wolterstorff, 2004). It should be noted that none of the articles cited in this chapter addresses all five of the components of Wolterstorff's shalom model of education, for the primary aim of the scholars and practitioners is to present specific perspectives, programs, and pedagogy that advocate the concept of educating for shalom rather than to intentionally address and evaluate Wolterstorff's shalom model. Nonetheless, these articles stand as testimonials to the breadth and depth of addressing and implementing the motto, educating for shalom, within the context of Christian higher education.

### **What Others Add to Wolterstorff's Definition of Shalom**

A large section of Chapter 2 presents a biblical/theological understanding of the word shalom, and the nuances Wolterstorff emphasizes. Discussion in this section is organized around the main elements of Wolterstorff's treatment of shalom and is limited to the voices of other educators, theologians, and philosophers in terms of what they are saying about the meaning of shalom.

Six scholars, Brueggemann, (1982, 2001), Goheen and Bartholomew (2008), Groome (1998), Plantinga (n.d., 1995; 2002), and Yoder (1987) are highlighted because of their extensive coverage of the biblical concept of shalom. Brueggemann and Yoder

are contemporaries of Wolterstorff; all three started writing about shalom around the same time period. In three editions over 30 years, Brueggemann offers an extensive biblical and theological treatment of shalom as a companion to the United Church of Christ Christian Education curriculum on this subject. His opening statement, where “every creature (is) in community with every other, living in harmony and security toward the joy and well-being of every other creature” (Brueggemann, 1982, p. 15), and his call for the church, the school, and the community to pursue and embody shalom, echo Wolterstorff’s vision for shalom. Yoder (1987) writes from a non-violent, peacekeeping perspective, mainly directing his message to the church, and, similar to Wolterstorff, underscores the interconnectedness of shalom and justice, particularly within the context of the Old Testament prophets.

Goheen and Bartholomew (2008) and Plantinga (n.d., 1995, 2002) extend a Reformed biblical/theological perspective of shalom, building on Wolterstorff’s perspective for another generation of readers. They thoroughly engage the concept of shalom throughout their books as they address the topics of Christian worldview and God’s ongoing story of redemption. Their books are often listed as required reading on course syllabi at Calvin College.

In Groome’s (1998) noteworthy book, *Educating for Life*, shalom is an important theme that ties together his spiritual vision for education from a distinct, but not exclusively Catholic perspective. Groome’s definition of shalom, “the realization of fullness of life for all, of mutuality and solidarity among humankind, of its good stewardship of creation, of a ‘peaceable kingdom’ of full justice and contented peace” (p. 305), resonates with Wolterstorff’s description of shalom.

While it is difficult to infer to what extent, if any, these scholars may have interacted with Wolterstorff, commonalities are apparent in their shared biblical/theological perspective as well as the overlap of many themes which are highlighted below. Most others cited in this section are higher educational practitioners who, through their discussion and implementation of educating for shalom, offer less expansive definitions of shalom than the scholars mentioned above. To describe their understanding of the concept of shalom, they often use Wolterstorff's writings on shalom and common biblical Hebrew knowledge.

**God's vision in one word: Shalom.** Wolterstorff (2002, 2004) accentuates the biblical Old Testament roots of shalom, which situates shalom within the ongoing story of God and his people. His comprehensive perspective of shalom, that it is the "most promising concept for capturing God's and our mission in the world" (Wolterstorff, 2002, p. 79), is shared by many scholars. Hanson (1984), Lamont Research Professor at Harvard Divinity School, claims that shalom is the one, single word "to describe the reality for which God created the world, and in which he seeks to sustain the community of those who respond to his initiating grace as an invitation to participate in it" (p. 341). Hanson traces the theme of shalom throughout the entire Old Testament period, showing it is far more than a term for peace, it is a comprehensive concept that describes "a condition of life" (p. 347) where "chaos is not allowed to enter, and where life can be fostered free from the fear of all which diminishes and destroys" (p. 347).

Similar to Hanson (1984), Hubbard (2009) succinctly describes this reality of God and response by God's people as "a flourishing quest for a just creation" (p. 13). Plantinga (2002) and Volf (2011) support Hubbard's use of the word *flourishing* as they

connect the idea of flourishing to a vision for shalom. Plantinga describes the biblical vision of shalom as “universal flourishing” and “the way things are supposed to be” (p. 15). Volf states, “When it comes to life in the world, to follow Christ means to care for others (as well as for oneself) and work toward their flourishing, so that life would go well for all and so that all would learn how to lead their lives well” (Toward an Alternative section, ¶ 5). Smith, Steen, et al. (2008) liken the quest that Hubbard describes to pursuing the cultural commission as expressed in Genesis 2, a phrase borrowed from Colson and Morse (2004) which calls Christians to commit to “engaging contemporary culture with a fresh vision of hope” (Colson and Morse, 2004, p. 64). Smith, Steen, et al. articulate and interpret this vision of hope as a vision of shalom.

As the Director of the City Seminary in New York City and former inner city church planter, Gornik (2002) regards shalom as a vision “big enough for the city in all of its dimensions” (p. 109). For as shalom guided those during the biblical period, so it provides “a guiding image in kingdom life in the city today” (Gornik, 2002, p. 109). Gornik points out that such a vision propels Christians towards urban discipleship and community development as a sign of God’s shalom to come. Groome (1998) also speaks of shalom as God’s broad vision for humanity, which expresses a utopian or eschatological value. He defines shalom as “the realization of fullness of life for all, of mutuality and solidarity among humankind, of its good stewardship of creation, of a ‘peaceable kingdom’ of full justice and contented peace” (Groome, 1998, p. 305).

Yoder’s (1987) broad perspective of the concept of shalom emphasizes both God’s vision for shalom and God’s call for humans to practice shalom. He describes shalom as having three shades of meaning that as a composite reflect this mission and

calling: well-being, just relationships, and straightforward character (Yoder, 1987). Yoder summarizes that these three aspects of shalom need to be linked to practice if shalom is to be authentically expressed and pursued. All of these scholars speak of shalom as the biblical concept that expresses God's vision for humanity and God's call for human engagement.

**The broad semantic range of shalom.** For Wolterstorff, the semantic range of shalom stretches far beyond a personal salutation or a synonym for peace with regard to the absence of war and conflict. Within the past 20 years, there are a growing number of educators and groups whose primary emphasis is educating for peacekeeping and reconciliation. Christian colleges such as Eastern Mennonite University are offering peace building programs, Christian educators, such as Noddings (2012), are writing books on peace education, and Christian organizations such as InterVarsity Christian Fellowship are promoting *Pilgrimage for Reconciliation* (McGee, 2004) programs. Because of the more narrow focus on defining shalom as peacekeeping and reconciliation, these authors and writings are not highlighted in this study. While Wolterstorff addresses the themes of conflict and reconciliation in light of educating for shalom, particularly citing personal experiences of facing racism and injustice, he renders a more comprehensive definition of shalom as it relates to his model of shalom education. Wells (2004) supports Wolterstorff's comprehensive perspective of shalom, suggesting his work provides "a kind of manifesto of where Christian higher education might go if 'peace and reconciliation studies' informed our entire project, and were not merely an academic specialty" (p. 1).

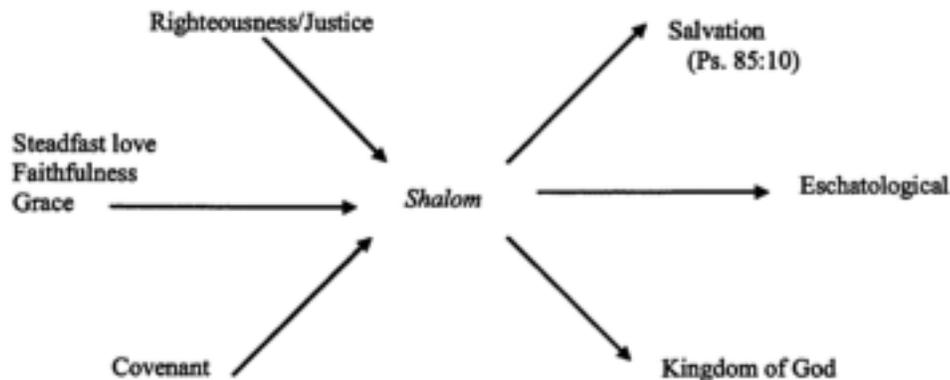
Many biblical scholars and educators emphasize a broad semantic range of shalom. Brueggemann (2001) describes shalom as having “the vocabulary of fidelity” (p. 6) as it expresses God’s ongoing work of salvation, realized and yet to be realized. Groome (1998) points out that within the Hebrew scriptures shalom is “so rich in meaning that no English term fully captures its import . . . (nor) symbolizes both the spiritual and the social values of God’s reign” (p. 179). Yoder’s (1987) first of three shades of meaning of shalom refers to a state of well-being, abundance, and blessing, both in the physical, present reality and in the future, eschatological reality. Wagner (2005), like Wolterstorff (2004), affirms that shalom refers to physical as well as spiritual outcomes, for Hebrews within the Old Testament context did not compartmentalize their concepts as is often done with Greek concepts.

Waltner (1984) claims that shalom is “too big for anything in the English language” (p. 147). While he sees a one-to-one correspondence between shalom and wholeness, he considers that correlation inadequate, for he suggests that shalom has to do with “the totality of things and the relationship of all things within that totality” (p. 147). Waltner also focuses on the connection of shalom with right and harmonious relationships between God, humans, and the created world.

Wagner (2005) considers shalom a flexible word, highlighting several synonymous biblical Hebrew words and concepts, such as: friendship, well-being, safety, and salvation. He notes that the idea of completeness is reflected within all of these synonyms, showing the fundamental meaning of the root of shalom. Wagner projects these biblical Hebrew words on to similar Greek words in the New Testament, showing the comprehensive scope of the concept of shalom. Tang (2008) reinforces the

importance of wholeness; “God is interested in a *whole* person, a *whole* people of his own, a *whole* earth and a *whole* creation” (p. 2, italics his). Myers (2011) focuses on shalom as “life in its fullness,” (p. 51) founded on Jesus’ words: “I have come that you may have life, and have it in the full” (John 10:10, New International Version). Myers’ idea of fullness relates to the present time, living fully in just, harmonious, and enjoyable relationships, and to the future, hoping for abundant and everlasting life.

Swartley (2006b), a professor emeritus of New Testament at Associated Mennonite Biblical Seminary, provides a diagram of the semantic field of shalom: (p. 30)



The terms to the left are the “covenantal moral attributes that make shalom possible which are rooted in God’s character and initiative” (p. 30). Swartley upholds shalom both as a gift of God and a response by God’s people. He explains that the covenant is “the relational framework that sets the expectations of what God expects from the people and what the people are to expect from God” (p. 31). The terms to the right show what this relationship between God and his people has initiated (the “already”) and will lead to (the “not yet”), “the full manifestation of God’s kingdom” (p. 31). While Swartley’s diagram expresses many similar ideas of how Wolterstorff (2004) understands shalom,

Swartley does not embed these in the biblical story, as does Wolterstorff, but rather expresses shalom via abstract concepts.

Hanson (1984) clarifies that the antonym of shalom is not war, but chaos, or according to Stek, (1978), disorder. This understanding extends shalom to apply to situations of poverty, sickness, social strife, and injustice. Similarly, Myers (2011), addressing shalom from the perspective of Christian transformational development, describes poverty as the absence of shalom, for poverty is “a result of relationships that do not work, that are not just, that are not for life, that are not harmonious or enjoyable” (p. 86). Poverty manifests chaos. Shalom is the kingdom vision for life abundant, physically, socially, mentally, and spiritually.

**Shalom and justice.** Wolterstorff (2004) speaks of justice as the “ground floor” (p. 23) of shalom where each person enjoys his or her rights within a just and responsible community and does what is right to enable such a community to flourish. He (Wolterstorff, 1980c) employs the phrase “justice-in-shalom” (p. 319) to show the interconnectedness of these two concepts. Brown (2008), the author of Bethel University’s Antiracism and Reconciliation statement, *Shalom: A Biblical/Theological Vision for God’s People*, also emphasizes the tight relationship between shalom and justice, stating that “while shalom includes more than justice, it certainly effects nothing less than a just society” (¶ 2). Swartley (2006a, 2006b) views shalom as the fruit of justice, referencing Isaiah 32:16-17, “Justice will dwell in the desert and righteousness live in the fertile field. The fruit of righteousness (synonymous with justice) will be peace (shalom); the effect of righteousness (justice) will be quietness and confidence forever” (New International Version). Citing this same biblical passage, Groome (1998)

speaks of a “symbiosis between justice and shalom” (p. 367), for the way to lasting peace is to work for justice.

Noble (1990), retired sociology professor from Spring Arbor University, focuses on the relationship between shalom and justice, from a slightly different angle, stressing that, until the 1980s, Christian scholars, particularly from the West, from middle and upper classes, writing in English, have not addressed these biblical concepts.

Considering the two themes of oppression (injustice) and shalom which stretch across the Old and New Testaments, he summarizes, “The Old Testament reveals a God who is against oppression, for shalom, and who calls for doing justice in order to achieve righteousness, a fundamental characteristic of a shalom society” (p. 3). Similarly, he presents the kingdom of God in the New Testament as a call to stop oppression, do justice, experience shalom, and celebrate joy, all in the power of the Holy Spirit.

Embracing vocabulary common to liberation theology, Noble draws the distinction between shalom and oppression as follows:

Oppression crushes people; shalom releases the crushed one. Oppression humiliates persons; shalom affirms persons. Oppression animalizes people; shalom humanizes people. Oppression impoverishes people; shalom prospers people. Oppression enslaves persons; shalom liberates persons. Oppression kills; only justice beyond this life can provide shalom for these persons” (p. 2).

According to Yoder (1987), justice is “the measuring stick for whether or not there is shalom” (p. 18), and shalom “demands transformation, not façade” (p. 18). Both Noble and Yoder underscore the role of justice in pursuing the vision for shalom, for shalom will only be whitewashed without justice as the measuring stick.

Jacobs (2007), a professor at Wheaton College (IL), validates Wolterstorff's key thoughts on the connection between shalom and justice. He agrees that justice is the ground floor of shalom and educating for shalom means to teach justice, justly. However, out of deep respect for Wolterstorff, and not wanting to sound arrogant in moving beyond his description of shalom and justice, Jacobs emphasizes the tether shalom also has to Christian love. Jacobs defines shalom as "the fully realized communal embodiment of the practice of Christian love" (p. 19). Referencing the Apostle Paul's first letter to the Corinthians, Jacobs states that while people may display all of the virtues Paul mentions, and pursue justice, without love (or charity), this pursuit is meaningless. A careful reading of Wolterstorff (2004) shows he also stresses the relationship between shalom and love, as he cites the greatest commandment, to love God and our neighbors, and as he concludes that, "to love God above all *is* to struggle and pray for the coming of God's Reign on shalom" (p. 144, italics his). Groome (1998) also connects justice and love with shalom, for justice has a quality of being generous and love is to be justly expressed to God, to others, and to us.

Similarly to how Jacobs enlarges Wolterstorff's connection of shalom and justice to emphasize the practice of Christian love as an outcome of shalom, McCormick (2010), a Catholic theologian who embraces liberation theology, stretches Wolterstorff's perspective of shalom to focus on shalom experienced through beauty. He sees "the right to beauty . . . is essential to our flourishing as human persons" (p. 703). McCormick aligns his view with the message of Gustavo Gutiérrez who asserts that everyone, rich and poor, has the right to beauty. McCormick ties this view to injustice when explaining, "the right to beauty flows from the fact that injustice itself is ugly and inflicts ugliness

upon its victims. . . . a right to beauty is a right to live in a just community and a right to a fair share of creation's bounty" (pp. 703-704). While Wolterstorff does not specifically address the right to beauty within his sphere of educating for shalom, he does speak of the universal need and talent for humans, who are fashioned in the image of the Creator, to create beauty, in his art education curriculum entitled, *Art in Action: Toward a Christian Aesthetic* (1980a).

**Shalom involves relationship.** Relationships are an important component of shalom. According to Wolterstorff (2004), establishing and nurturing harmonious relationships with God, others, the world, and us, is connected to the broad vision of God's mission and a call for justice. Yoder's (1987) second shade of meaning of shalom underscores the connection between healthy relationships and justice towards people and nations. Plantinga (2002) describes these harmonious relationships between God, humans, and all creation as "a webbing together . . . in justice, fulfillment, and delight" (p. 14). Brown (2008) speaks of biblical shalom as having a strong communal emphasis; thus shalom necessitates right and harmonious relationships, which are built on God's covenantal relationship with his people. Foster (2010) emphasizes how the covenant relationship between God and his people intends to lead towards shalom, which he defines as "a comprehensive, wholesome well-being extending throughout a now-marred creation" (p. 206). The "full consummation" (Foster, 2010, p. 206) of this intimate relationship between God and his people lay in the future with the renewal of creation.

Beginning with the creation accounts in Genesis 1 and 2, Wolterstorff (2004) situates the call for harmonious relationships as the marker of shalom where all of creation, man and woman, and God, enjoy right relationships, or perfect peace (shalom)

and rest. Powers (1973a), the former General Secretary of Education of the United Church Board for Homeland Ministries (UCC), points to the presence of shalom at the time of the Garden of Eden when there was an “ecology of the relationship between God, his creatures, and nature” (p. 15). He sees this portrayal of shalom as the backdrop for the biblical story of God re-establishing or recreating his shalom, which will be fully realized with the coming of the new heaven and new earth. Everist (2002), a professor of Educational Ministry at Wartburg Theological Seminary, speaks of the expanse of shalom as both looking backward towards the Garden of Eden and forward to the coming reign of God. Isaiah 11: 6 is an often quoted biblical passage to depict the vision of these harmonious relationships within a context of shalom and rest: “The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them” (New International Version). To use Everist’s description, this vision of shalom looks backward to the original Hebrew context, a bit forward to the coming of the Messiah, and yet far forward to the fully realized coming of God’s kingdom.

**Shalom and the already but not yet reality of God’s kingdom. In**

Wolterstorff’s (2004) words, shalom is “a vision of what constitutes human flourishing and our appointed destiny” (p. 22), pointing to a present reality of the manifestation of shalom as well as a yet-to-come future reality. Everist (2002) sheds light on the scope of the realized and yet to be realized outcomes of shalom, showing it is as broad as the semantic field of this word. Shalom encapsulates a vision of the way God desires to see his people live and relate in his world this side of eternity and in the age to come. The title of Brueggemann’s (1982) book, *Living toward a Vision*, frames his biblical

reflections on shalom and encapsulates the thrust of shalom, an already-but-not-yet reality. Groome (1977, 1998) also employs the word vision to describe shalom and interprets it as “how it [the Christian faith or story] is to be lived” (1998, p. 253) “in light of the eschatological vision of God’s Kingdom of Shalom toward which we are called and of which we are to be co-creators with the Lord” (1977, p. 265).

This eschatological interpretation of shalom is situated within the overarching biblical story of God’s ongoing work of redemption and renewal and his promise of a new heaven and a new earth. Goheen and Bartholomew (2008), when referring to the not-yet of God’s kingdom, talk of the “anticipated renewal of creation” (p. 44), and the way life and creation is supposed to be, as it was at the beginning, for “shalom is God’s creational intention” (p. 44). Both Hanson (1984) and Stek (1978) look forward to the reality when God will put an end to disorder (chaos) by renewing shalom on earth as it is in heaven. This nuance of shalom, more than the themes mentioned above stretches the applicability of shalom within the context of education, for education focuses on set goals and realized objectives. This language of destiny and vision is often limited to commencement speeches as a message for students leaving learning institutions. Yet, these educators cited above emphasize the importance of interpreting shalom in this expansive scope of the already but not yet, for they value the provisions educational institutions make to pursue shalom as both a present reality and a vision for what is hoped-for in the future.

**Shalom and shalom-makers.** Wolterstorff’s shalom model of education supports a mission on the part of both God and us to bring wholeness, renewal, justice, delight, and flourishing into the situations of everyday life today, even as we await

complete restoration and shalom with the promise of Christ's everlasting kingdom. Wolterstorff regards shalom as both a gift from God, and a command and invitation for God's people to embody and pursue shalom, to become shalom-makers. Everist (2002) suggests that from a human perspective, "shalom is both passive and active" (p. 68). We receive shalom as a gracious gift from God, and we are called to seek shalom and pursue it. She describes shalom as an active fruit of the Spirit and a mark of the realm of God. Arends (2008) sees shalom as "contagious" (p. 69), spreading among God's people as they go about doing "the family business" (p. 69) of God, of being shalom makers.

Summarizing his call for justice and shalom, Groome (1998) emphasizes the role of Christians to engage in shalom, stating that "by faith in God and following 'the way' of Jesus towards God's reign, Christians have the mandate to be partners in God's intentions of shalom by living a faith that does justice for peace" (pp. 377-378). Yoder's (1987) third shade of meaning of shalom stresses the moral character of those engaged in shalom making, they will "promote honesty, integrity, and straightforwardness" (p. 16). Shalom is positive; it strives for life the way it is supposed to be. Yoder, like so many, emphasizes that shalom is both the work of God and the result of God's people doing his will on earth as it is in heaven. From these scholars' point of view, becoming a shalom-maker is a vital component of defining shalom and educating towards it.

Wolterstorff (2004) describes four necessary actions or movements for people who desire to be shalom-makers: 1) they are to struggle to bring about shalom; 2) they are to pray for shalom; 3) they are to celebrate manifestations of shalom; and, 4) they are to lament the absence of shalom. For Wolterstorff, these movements express a Christian way of being in the world that aligns with his goal of Christian higher education. Hanson

(1984) validates these movements as he summarizes God's call for his people in the biblical times as well as today, to be "agents of God's universal plan of shalom" (p. 362), by restoring the order of shalom through the healing of the broken and the release of the oppressed. Sine (2010), in her blog on "Educating for Shalom," affirms Wolterstorff's four movements of shalom, citing tangible ways to express each movement.

Emphasizing that educating for shalom involves becoming like little children, learning to see as children see and believe as children believe, Sine modifies Wolterstorff's four movements, employing these verbs: looking, listening, imagining, and discovering.

Schaeffer (1998) and Myers (2011) both address the movement of lament in being shalom-makers. Myers affirms God's work of shalom, and our call to embody shalom, but also warns that the Evil One is actively working against shalom. With this awareness he calls us to pray and lament. While emphasizing the abundant life that comes through the practice of shalom, Schaeffer (1998) describes how shalom is "disrupted by acquisitive, monopolistic, abusive and violent acts which produce pain as the irreducible experience shared by all communities and creatures" (p. 4). As Christians seek to restore shalom, Schaeffer says we need to begin by expressing "the cry of pain by the violated" (p. 5).

Heie (2007) affirms all four of these movements as the "interconnected ways in which Christians should express their commitment to shalom" (p. 34). Like Wolterstorff, Heie sees that these movements impact our being, and he forms what he calls an overarching "*lived belief*" (p. 35, italics his) regarding who he is called to be as a Christian. In his belief statement he acknowledges that he "should be becoming the kind of person whose inner dispositions, witnessing, celebrating, delighting, and mourning

reflect commitment to restorative values, and I should be an agent for fostering restorative values” (p. 35). While Heie substitutes the concept of shalom for “restorative values” (p. 35), he endorses the four actions of a shalom-maker.

In the *Introduction* to a resource manual for the *Shalom Curriculum* (Powers, 1973a), one of the first educational programs focusing on shalom, published by the Joint Educational Development, an ecumenical partnership of six denominations, Powers tells story after story of how church groups “tried to get their minds around the meaning of shalom through experiencing its meaning” (p. 5). Powers describes shalom as a dynamic, comprehensive concept that is best understood through engagement. Working from a biblical/theological perspective of shalom similar to Wolterstorff’s nuances, Powers highlights several dimensions of shalom that correspond to the various aspects discussed in this section, and he summarizes these in one brief paragraph:

Throughout the Bible, the concept of shalom retains the sense of wholeness and well-being that is at its heart. It is communal in character with a strong bias toward the well-being of the poor and oppressed. Shalom is deeply concerned about justice and righteousness. It comes to be associated with an end of war and the achievement of the harmony of people. Through it all shalom remains both a vision of a world to be and the substance of present human relationships (pp. 16-17).

Power’s summary serves as a bookend, joined with Wolterstorff’s nuances of shalom, framing the many voices in this section that affirm the importance of a variety of themes when defining shalom. These themes show that the horizons of shalom are vast. While biblical scholars and educators may highlight various themes and expand upon

Wolterstorff's nuances, their definitions support a comprehensive perspective of shalom that lays the foundation for understanding what it means to educate for shalom.

### **What Others Add to Wolterstorff's View of the Purpose of Christian Higher Education**

Wolterstorff's articulation of the motto, educating for shalom, originates from his ideas of a comprehensive vision of shalom as the goal of Christian higher education more than an organized model of education. He likens expressing shalom as a comprehensive vision to architects beginning "with an image of forms and lights and shadows to which they gradually give increasing articulation" (Wolterstorff, 1983, p. 69). Nevertheless, while casting this vision of shalom, he often focuses on practical areas within higher education that render structure and content to this vision. As previously mentioned, Joldersma (Wolterstorff, 2004) highlights five such areas in his Introduction: 1) the goal and purpose of education; 2) the analysis of the social context; 3) the idea of Christian learning and scholarship; 4) the curriculum; and 5) the nature of teaching. These five areas serve as the organizing categories in which to hear the voices of others addressing aspects of Wolterstorff's shalom model of education. Because these voices include both leaders and practitioners from a variety of contexts within Christian higher education, questions about how these voices resonate with Wolterstorff and whether these educators speak with one voice or with many will be addressed.

In a study conducted by Hartley and Morpew (2008) on the content themes of viewbooks (the glossy brochures sent to prospective students) from 24 public and 24 private (some Christian) universities and colleges, they discovered that few of these

viewbooks articulate the purpose of higher education and the mission of the featured school. Of the viewbooks that state a purpose or mission of higher education, the focus is primarily on the private good or projected individual benefits, mainly economic, the student will realize, rather than on any public good that aims to benefit society. While these viewbooks may be more about selling the university or college to the prospective student than articulating the institution's purpose and mission, Hartley and Morpew conclude that the "it's all about me" attitude projected in these viewbooks is problematic, for as there are rights and benefits of the individual within higher education, there are also responsibilities for the community of learners and society.

When addressing the purpose of higher education, namely Christian higher education, Wolterstorff underscores the role of personal responsibility within a communal, social setting. He extends the purpose beyond the goals of educational models such as the Christian service model, the Christian humanist model, and the Christian academic-discipline model. These models come up short, for they do not adequately respond to what Wolterstorff calls, "the *wounds* of humanity – in particular, the *moral* wounds" (Wolterstorff, 2004, p. 22, italics his); whereas the model of educating for shalom pursues a vision of human flourishing which seeks to dress these wounds within a context of right relationships, delight, and harmony.

Wolterstorff describes the purpose of Christian higher education as education that "teaches for justice and peace while *exhibiting* justice and peace" (Wolterstorff, 2002, p. 258 italics his). This purpose assumes two postures: the posture of being equipped to understand and articulate a biblical perspective of shalom and the posture of embodying shalom, or engaging as shalom makers, in this world. These two postures, equipping for

shalom and embodying shalom, aim for an integrative and all-encompassing purpose that combines being and thinking with doing and responding, or, to borrow Badley's (1996) language within the conversation of faith-learning integration, a perspectival perspective and an incarnational perspective. Through these postures of equipping for and embodying shalom, Wolterstorff casts a vision for Christian higher education as "what constitutes human flourishing and our appointed destiny" (Wolterstorff, 2002, p. 22), that unseats the personalized and narcissistic vision described by Hartley and Morpew (2008).

In a similar study to that of Hartley and Morpew (2008), Fermin and Gilson (2010) analyzed the content and common themes of mission statements from 107 member schools of the Council for Christian Colleges and Universities (CCCU). They identified 23 constructs that emerged from these institutional mission statements and ranked the usage of these constructs. Fermin and Gilson noted that while *education* (70%) is the top construct, *academics* (45%) ranks lower than *service* (61%), *world* (55%), and *life* (45%), and ranks just above *community* (36%). They concluded that this implies that mission statements of Christian college and universities often extend beyond the area of academics and individual student learning outcomes. Researching within the same context as Fermin and Gilson, Woodrow (2006), points out that mission statements "reach into people's hearts and souls and motivate them to collaborate toward a cause that provides them with the opportunity to make a difference in the world" (p. 314). While none of the mission statements in these studies uses the verbiage of educating for shalom, these noted constructs pursue a cause that could be expressed through Wolterstorff's vision of a model of shalom education.

In describing ways to express educating for shalom within the purpose of Christian higher education, Wolterstorff suggests that the leadership of the institution needs to articulate this goal intentionally through its mission and vision. Fermin and Gilson (2010) affirm this when raising a key unknown as to “how the mission statements of the CCCU member institutions reflect what actually occurs on daily bases” (p. 67). The 2005-2006 Annual Report, entitled *Educating for Shalom* (Fernhout, 2006), of The King’s University College, in Edmonton, Canada, seeks to show such intentionality by framing all of the articles in the report around the theme of shalom. In President Fernhout’s words, “Educating for shalom captures two crucial features of Christian higher education: first, awe and delight as we learn about the wonders of the world and as students develop their gifts; second, restless passion to join in God’s redemptive project by bringing healing and reconciliation wherever shalom is absent” (Fernhout, 2006, p. 2). These two features show that the King’s University College, at least in print, validates both equipping for shalom and embodying shalom. As well, the institution’s mission statement contains four goals that articulate themes Wolterstorff stresses when addressing what it means to educate for shalom.

- (1) Students will gain a deeper understanding of God’s creation, equipping them for lives of service.
  - (2) Students will mature and grow as Christians in all aspects of their lives.
  - (3) The University College will contribute to the advancement of knowledge through a commitment to excellence in teaching and scholarly research.
  - (4) The University College will be of service to the community
- (Fernhout, 2006, p. 2).

Calvin College articulates its mission and vision as a Christian college by emphasizing Wolterstorff's vision of shalom as "God's cause in the world and our human calling" (Wolterstorff, 1983, p. 72). The Calvin College website includes a page under "About" entitled: *Educating for Shalom: Our Calling as a Christian College*, written by Cornelius Plantinga Jr. (n.d.) who served as the Dean of the Chapel at Calvin College from 1996-2002. Plantinga expresses Calvin College's goal or purpose of Christian higher education as follows:

In an academic setting, with the peculiar tools, perspectives, and resources of academe, we have to equip ourselves with the knowledge, the skills, and the attitudes that can be thrown into the struggle for shalom, the battle for universal wholeness and delight (Plantinga, n.d., ¶ 6).

Plantinga's examples of following this calling of educating for shalom within the context of Calvin College focus more on equipping for shalom through knowledge, skills, and attitudes, than on embodying shalom; yet, Plantinga's conclusion must not be overlooked: "Of course we become equipped for jobs. But that's not the final point . . . we still have to ask . . . How will the job I'm preparing for, serve God by serving other people? . . . How do my education and work make for shalom?" (¶ 15). Plantinga sees that the calling or purpose of Christian higher education is ultimately to transfer this equipping for shalom into embodying shalom as the graduates enter into careers and other experiences in life. It is wise not to assume that such transfer, of equipping to embodying shalom, automatically occurs among the graduates. Wolterstorff's (2004) comprehensive approach to educating for shalom underscores the importance of intentionally shaping students towards shalom throughout their college experience.

Calvin College's emphasis on educating for shalom includes the freshmen as well as the graduates. Incoming freshmen students enroll in a one-hour Prelude class that introduces them to the mission and vision of Calvin, as well as their sense of calling and living as Christians within the world. One of the eight goals set for new Calvin College students states that these students will "cherish their obligation to be citizens in the public square whose importance and impact must count for justice and shalom" (Calvin College Parent Relations Team, 2012, p. 8). Several other pages on the Calvin College website related to its Service-Learning Center, its Off-Campus Housing policy, its commitment to diversity, and its strategic plan, affirm the college's intention to educate for shalom both through equipping and engaging the Calvin community.

Of the research articles considered in this section, few focus on higher educational institutions that show the same level of intentionality, as Calvin College and the King's University College, in setting their mission and vision towards educating for shalom. Most articles address the topic of the purpose of Christian higher education in relation to educating for shalom without direct implementation or relationship to a particular college or university. The researchers focus on characteristics and conceptual frameworks that describe their perspectives and goals for Christian higher education and intersect with Wolterstorff's model of educating for shalom.

Hasseler (2008) describes three important characteristics: excellence, inclusion and community building, and empowerment, in an article aiming to help parents discern a vision for educating for shalom. While citing both Wolterstorff (2002) and Plantinga (2002), she nuances these three characteristics, which are familiar within the field of education, to fit more aptly within the context of equipping and embodying shalom. For

Hasseler, excellence exceeds academic measurements and benchmarks to “promote the flourishing of all students and affirm knowledge and skills that prepare students to bring about the flourishing of others” (p. 19). She extends the idea of inclusion and community building beyond developing respect for diversity and meeting individual learner needs to enabling all students “to experience joy and wonder and develop a commitment to justice” (p. 19) as they “experience shalom and help bring it about for others” (p. 19). In order to nurture schools oriented towards shalom, Hasseler concludes that students need to be empowered to “discern God’s intention for the world, celebrate the good already present, and work toward change where injustice and brokenness are evident” (p. 20). Hasseler’s view of empowerment negates an individualistic perspective of the learner’s gaining autonomy and success, for she validates a fundamental component of shalom, the need for right relationships between the students, faculty, and broader community. That these characteristics, when defined within the context of educating for shalom, challenge traditional definitions, Hasseler encourages parents, students, and faculty to be faithful to God’s call by pursuing education for shalom.

Desiring to reimagine excellence as the primary goal of education, Freytag (2008) adds to Hasseler’s (2008) perspective by challenging the prevailing view of academic excellence as an “edict” or “an externally imposed set of obstacles that students must clear” (Freytag, 2008, p. 131). She particularly addresses the need for teacher education programs at Christian colleges and universities “to equip inclusive educators to be collaborative advocates and change agents characterized by love and caring service” (p. 129). She attributes her paradigmatic shift, from excellence as an edict which focuses on the individual, to excellence as an ethic, which focuses on the community of learners, in

part to the influence of Wolterstorff's (2004) perspective on educating for shalom. She recommends that rethinking competition in favor of collaboration and pursuing justice and human flourishing in place of prescribed measures of academic achievement are necessary shifts in order to create a "responsive educational environment for learners" (Freytag, 2008, p. 142). Freytag's reimagining of excellence involves both equipping for shalom through more effective teacher training programs as well as embodying shalom through the outcomes of these teachers becoming caring and just change agents.

Fikkert (2007), in his chapter entitled, "Educating for Shalom: Missional School Communities," describes the shalom model of education as having a vision for "movement" (p. 366), that is "geared toward equipping and motivating students to become ministers of reconciliation, transforming agents who will passionately promote shalom by seeking to restore people's foundational relationships" (pp. 366-367). In referencing Wolterstorff, he suggests that this vision propels schools "to move beyond training minds," through achievement and accumulation of knowledge, "to equipping hands and transforming hearts" (p. 367) by exhibiting dispositions that live and act justly in a broken world. Fikkert's vision of a shalom model of education calls for a radical change in perspective that defines missional school communities beyond the scope of "financially and intellectually capable" (p. 365) students to involve what he calls the "despised communities" (p. 360), or the poor. His motive to participate with the poor is not generated by a need to close the socio-economic and achievement gap as much as to provide experiences for the school community to witness Christ's redemptive work in places of brokenness. Fikkert suggests that an educational vision of equipping for and embodying shalom will broaden Christian schools from being enclaves for the privileged

to becoming effective missional communities. Specifically, he proposes Participatory Learning and Action (PLA) service-learning projects that engage students with despised communities “in a productive manner that avoids doing harm to students and to the poor” (p. 268).

Several researchers, while referencing Wolterstorff’s work on shalom, incorporate shalom as a component of their vision for Christian higher education, rather than the totality of the vision. Six Christian educators, Blomberg, DeBoer, Koole, G. G. Stronks, van Brummelen, and Vryhof (G. G. Stronks & Blomberg, 1993), approaching the purpose and vision for Christian education from a Reformed biblical/theological perspective similar to Wolterstorff’s, envision Christian education as “schooling for responsive discipleship” (Stronks & Blomberg, 1993, p. 15). They discuss three key characteristics that are desired outcomes for students and school communities that seek to realize this vision: “unwrapping God’s gifts, sharing each others’ burdens, and working for shalom” (p. 18).

Unwrapping God’s gifts is a metaphorical vision statement that focuses on enabling students to realize and develop the whole spectrum of their God-given gifts and abilities in order to more fully appreciate, understand, and experience God’s world and God’s work in their own lives and in the lives of those around them. G. G. Stronks and Blomberg (1993) envision that as these students unwrap their gifts, they will share each other’s burdens by showing “heartfelt respect, compassion, and support for each other” (p. 26) and those within the broader community. Teachers will structure classrooms in order to “foster care and concern, justice and mercy, understanding and mutual support” (p. 28). Fulfilling this vision of responsive discipleship is complete as schools seek

shalom. For Stronks and Blomberg, “a shalom-filled classroom is one where pedagogy reflects tactfulness and trust, where curriculum fosters justice and harmony, where discipline redirects to discipleship, and where evaluation sensitively fosters self-reflective growth” (p. 29).

G. G. Stronks and Blomberg (1993) emphasize that these three characteristics lead to the vision of responsive discipleship; yet, they do not fully discuss the relationship between, or the priority of, these characteristics; rather, they see these characteristics as a coherent whole. In terms of sequencing their presentation of these three characteristics, it could be argued that the first, unwrapping God’s gifts, takes precedence over the others, or the last, seeking shalom, completes the vision; or, there is no implied priority. It is apparent that whatever the intended priority may or may not be, the authors present three distinct characteristics, one of which is shalom, that lead to the vision of responsive discipleship, whereas Wolterstorff presents shalom as the overarching vision and incorporates much of the content of these three characteristics within his shalom model.

In support of Wolterstorff’s vision of shalom, Joldersma (2001) suggests that the authors have “muted” (p. 114) aspects of shalom and would do well to reposition these characteristics in order to “use ‘seeking shalom’ as the framework within which to situate the other two” (p. 116). He explains, “a reversal of the order ought to be more than just semantic; it ought to do real work in changing our thinking about education . . . about the school as a social structure, (and) the relationship between school and society” (p. 116). Joldersma emphasizes the relational and communal aspects of shalom, particularly within the area of social justice, over against an individualistic emphasis on becoming responsive disciples that he sees the authors promote.

In a follow up article, van Brummelen (2002) (one of the authors of the G. G. Stronks and Blomberg, 1993, book) clarifies that the authors did not intend to present the three characteristics as “separate dimensions” (van Brummelen, 2002, p. 59), but rather as “three concentric circles” (p. 59) with ‘seeking shalom’ as the outer circle, for “*seeking shalom* was intended to encompass the other dimensions of responsive discipleship” (p. 59, italics his). Saying this, he does agree that the authors may have written the book differently had they focused more on the relationship between culture, society, and school, as well as giving more attention to the outcomes of seeking shalom in light of the other two characteristics. The work of G. G. Stronks and Blomberg (1993) is a valuable example as to how two distinctly articulated visions for Christian education, educating for responsive discipleship and educating for shalom, overlap through similar themes and desired outcomes.

Since editing *Vision with a Task* (1993), Blomberg (2006) continues to articulate his vision for Christian higher education. By developing the idea of character formation or “the getting of wisdom” (Blomberg, 2006, p. 102), within the context of spirituality seeking justice, he answers the question “Schooling for what?” (p. 91). While his focus for this vision remains more on the outcomes of the students than the impact on society and culture, he does make connections to Wolterstorff’s vision of shalom. Blomberg describes shalom as “the vibrant and dynamic mutual responsiveness that is the expression of a just order” (p. 102), and he sees shalom expressed through the display of virtuous character and the pursuit for justice. Both of these ideas are key components of Wolterstorff’s shalom model: justice as the ground floor of shalom and virtues as tendencies for responsible action.

Situated within a similar biblical theological perspective as Blomberg, Goheen (2007) voices concern to reinvigorate the Christian educational community and the church with the message of the overarching biblical story. He claims that the bits-and-pieces approach theologically, devotionally, and practically does not provide the perspective needed to counter the humanist story. According to Goheen, Christian educators are called to be critical participants as they live with the unbearable tension of “being at home in the world as well as at odds with the dominant culture” (p. 7). Goheen proposes speaking of “education for witness” (p. 17) as a faithful approach to Christian education that addresses living within this tension. He acknowledges many other words could replace witness, like responsive discipleship, freedom, shalom, responsible action, and commitment, but he chooses witness because this word “points to our place in the story; as God’s people we are called to witness in the whole of our lives to the coming rule of God in the time between the times” (p. 17). With this focus on witness, Goheen states that the purpose of Christian higher education is to equip students “to faithfully witness to the gospel in all their lives” (p. 17). While Goheen and Wolterstorff share a similar biblical theological context, Goheen focuses more on the activity of the student being a witness, whereas Wolterstorff focuses on the outcome of such activity, that of shalom.

Jacobs (2007), working from the theory, or law, of love in his book, *A Theology of Reading: The Hermeneutics of Love* (2001), moves to asking how to practice such love, or “charitable teaching” within the context of Christian education. He grapples with Wolterstorff’s vision of educating for shalom and admits he desires to amend this emphasis on shalom. He agrees that shalom “should be the goal and fulfillment of our

educating” (Jacobs, 2007, p. 16), but he emphasizes that shalom “cannot be seriously pursued unless those who pursue it are formed by and in Christian love” (p. 16). While he affirms shalom as the vision for Christian higher education, he stresses that the means or method, via charitable teaching, needs to be the primary focus of educators.

It is as if Wolterstorff is anticipating this discussion, for he asks, “But what, you ask, about *love*? . . . If we must say, in a word, how those who act in the messianic light will treat their fellows, that word is *love*” (Wolterstorff, 2004, p. 144). Wolterstorff qualifies this statement by describing the particulars of such love or charity, which flow from justice, the partner of love, as we struggle for shalom, pray for shalom, celebrate shalom, and mourn for the absence of shalom. Elsewhere, Wolterstorff (2002) suggests that love is the “energizing force” (p. 105) of Christian education. Certainly, Wolterstorff would affirm Jacob’s idea of charitable teaching, but Wolterstorff would argue that shalom needs to be the primary emphasis and the idea of charitable teaching fits best within the nature of teaching as part of his shalom model of education. Jacob’s article, like the book by G. G. Stronks and Blomberg (1993), points out the full-bodied perspective of Wolterstorff’s vision of shalom and the ways in which others can voice alternative emphases, like responsive discipleship and charitable teaching, without subverting this vision.

Grooms, et al. (2008) write from the perspective of Christian higher educators developing a conceptual framework that not only meets accreditation requirements but also articulates and nurtures the soul of the institution. Their proposed conceptual framework for Christian leadership and teacher education programs integrates three key components: spirituality, pedagogy, and justice; components which resonate with

Wolterstorff's shalom model of education. Their article is included in "Teaching for Justice," (J. K. Stronks, 2008), a collection of essays by Christian higher educators that work to implement Wolterstorff's vision for justice and shalom. Huntington University (Holtrop, 2004; Peace, 2012) espouses a similar conceptual framework for teacher education that credits the influence of Wolterstorff's ideas but emphasizes the metaphor of educating for effective stewardship rather than shalom.

Similar to Jacobs (2007), Grooms, et al. (2008) support that love, as seen in the Great Commission, is the integrating thread of the three components of their conceptual framework. While they develop these three components in great detail, they fail to articulate and develop an overarching purpose or vision that both undergirds this conceptual framework and outlines the desired end results of the institution. It is as if they assume Wolterstorff's vision for shalom, for they briefly summarize, "In order to educate for shalom, we must concern ourselves with being in right relationship with God, with others in community, and with those who have been marginalized in society" (Grooms et al., 2008, p. 161). Yet, such an assumption is incomplete, for the conceptual framework focuses attention on the *how* and *what* of Christian higher education, which is inadequate without a primary focus given to the *why*, or the vision.

Hearing voices like those of G. G. Stronks and Blomberg (1993), Jacobs (2007), and Grooms, et al. (2008), who include Wolterstorff's ideas of educating for shalom without embracing his overarching vision for shalom, brings attention to the breadth of Wolterstorff's influence and the comprehensiveness of his shalom model. Where some may focus on various components of an educational vision or framework, Wolterstorff

keeps the big picture of the purpose for Christian higher education, and all of life, that of pursuing shalom, front and center.

While some educators may reference and incorporate parts of Wolterstorff's vision of shalom for Christian higher education, others articulate their own concepts and metaphors for a vision of Christian higher education. Interestingly, some of these visions resonate with Wolterstorff's vision, by sharing similar goals and outcomes even though the language of educating for shalom is not directly shared. This shared language and overlap suggests two things: first, many Christian higher educators are concerned about articulating a vision for Christian higher education, and second, while the language may differ, particularly by employing different concepts and metaphors, the content parallels that of Wolterstorff's vision of shalom.

A. F. Holmes (1975, 1987) stands out as a forerunner in helping Christian higher educators articulate and understand the purpose and vision of education. In the concluding chapter of his book, *The Idea of a Christian College*, he asks an astute question about the outcomes or impact of Christian higher education: "What are the marks of an educated person?" (A. F. Holmes, 1987, p. 99). His answer is four-fold: commitment to and demonstration of spiritual virtues, moral virtues, intellectual virtues, and responsible action in all areas of life. A. F. Holmes presents the profile of such a graduate in his description of fictional "Pat" who embodies these virtues and fulfills these responsible actions. These characteristics are founded on A. F. Holmes' theological claims that, 1) we are all created in God's image and so live and learn for his glory; and, 2) because we already live in "God's kingdom of shalom, . . . education will concern itself with matters of justice, peace and love in this world" (p. 102). A. F. Holmes

predates Wolterstorff's phrase, educating for shalom, but his thoughts about the purpose or outcomes of Christian higher education support Wolterstorff's perspective. Both desire holistic outcomes that affect the graduate as well as her relationships with others, and both highlight responsible action as a mark of an educated Christian. Wolterstorff describes such a graduate with these words: "The graduate who prays and struggles for the incursion of justice and shalom into our glorious but fallen world, celebrating its presence and mourning its absence – that is the graduate the Christian college must seek to produce" (Wolterstorff, 2004, p. 26).

Building on A. F. Holmes' (1975, 1987) work, Dockery (2008) deals with the big picture of Christian higher education and its goals and purpose in his book, *Renewing Minds*. By the fact that he includes a 36-page bibliography on the topic of the integration of faith and learning, he appears most comfortable with this language in addressing the purpose and vision of Christian higher education; yet, early in his book, he states, "Being Great Commandment institutions means more than the integration of faith and learning; it involves the integration of faith and living" (Dockery, 2008, p. 14). With this subtle change in wording, Dockery moves the discussion of the integration of faith and learning beyond the realm of academics. For example, immediately after commending Wolterstorff for his "God-centered model" (p. 109) of Christian higher education, Dockery describes what he sees as the ultimate goal of Christian higher education. This goal does not primarily focus on maturation or on socialization, but rather more broadly "involves students, staff, and faculty learning and teaching together, keeping faith with God whom we remember and in whom we hope" (p. 109). Dockery points out that the learning communities in which we live and serve "help us understand the Christian way

of being in the world – a way of responsible, worshipful, and appreciative gratitude” (p. 109). While he does not describe the Christian way of being with the language of shalom, he does footnote Wolterstorff (2004) here, for these words, *responsible*, *worshipful*, and *appreciative gratitude*, echo Wolterstorff’s description of living in and educating for shalom. Dockery further points out that all teaching and learning is “grounded in a Christian worldview and life view” (Dockery, 2008, p. 109) which emphasizes the importance of “thinking Christianly” and “living Christianly” (p. 109). This holistic vision of Christian higher education aligns with Wolterstorff’s shalom vision of equipping for and embodying shalom.

Just as A. F. Holmes (1975, 1987) provides a key voice within evangelical circles, shaping the vision for Christian higher education, so, too, Groome (1998), in his book *Educating for Life*, shares his spiritual vision for education among Catholic colleges and universities as well as among a broad ecumenical community. Building on the premise that “the ultimate foundations of education are spiritual” (Groome, 1998, p. 14), Groome chooses the words “*inform, form, and transform*” (p. 253, italics his) to articulate the purpose or goal of Christian education. Students will be informed in both knowledge and wisdom, formed in Christian identity, and transformed to live lives of peace and justice. Groome’s view of educating for life “engages the total person – mind, heart and strength, and should permeate every level of existence . . . and should be life-affirming and celebrating, promoting the ‘fullness of life’ for self, others, and God’s creation” (p. 253). His language and themes for describing the holistic impact of Christian education intersect with Wolterstorff’s perspective of educating for shalom. They both highlight wholeness, celebration, and justice. Also, both of these educational philosophers, when

speaking of the vision for Christian education, broaden its scope to include a vision of God's reign or kingdom, which in Groome's words includes the "coming to fulfillment of God's intentions of shalom and fullness of life for humanity and creation" (p. 253).

Wolterstorff, in turn, within the context of discussing Groome's perspective of educating for life, states that "shalom is simply the content of God's reign" (Wolterstorff, 2004, p. 147).

Fowlkes (2003) is another Christian higher educator intent of articulating what is the purpose of Christian higher education. Working from Sloan's (1999) frame of reference of what defines a Christian college or university, distinctives such as curriculum, environment, service, religious activity, tradition, and governance, Fowlkes argues that there needs to be something else that defines the heart of Christian higher education. The "something else" Fowlkes suggests is his concept of "Kingdomizing" (Fowlkes, 2003, p. 4). Citing Kuyper's vision of reclaiming every square inch for the Lordship of Jesus Christ and for his kingdom, Fowlkes states that the vision for Christian higher education is not "the intersection of the intellect with a Christian worldview, but the actual discovery of God's purposes for the individual in learning to think and live as a kingdom citizen" (p. 4). In his brief article, Fowlkes describes kingdomizing as a "multi-faceted process that needs to touch every aspect of the collective campus culture" (p. 4). There are hints in Fowlkes' article that the vision he casts aligns with Wolterstorff's vision for shalom, but by employing an invented metaphor, he limits his impact and risks the opportunity for clarity and shared vision. Also, by employing the idea of kingdom as the verbal adjective, kingdomizing, Fowlkes, whether intentionally or not, emphasizes the

human role of establishing God's kingdom, whereas Wolterstorff (2004) speaks of living and working within the Kingdom of God.

Writing with the same fervency as Fowlkes in calling Christian educators to reconsider the goals and vision of Christian higher education, Naugle (2004) presents his "*Paideia* Proposal" (p. 1) in reaction to his premise that "the world has lost its story [and] the academy no longer shares any common wisdom or recognized set of first principles upon which to base its own enterprise" (p. 1). Naugle identifies this situation of loss as a "macrocosmic denarrativization" (p. 1). Naugle's intent is to address the need for an appropriate vision for Christian higher education built on essential themes from a systematic theological framework; themes such as: the Trinity, creation, the fallen human condition, incarnation, redemption, and consummation. Wolterstorff (2004) prefers to keep his vision earthy and tangible by locating it within the story of scripture and through the concept of shalom. Yet, both agree with the desired outcome of this vision: "the transformation of students at the root of their being and in the fruit of their lives" (Naugle, 2004, p. 5). Although Naugle does not use the word shalom to describe his vision, he is joining the idea of equipping and embodying students for transformation, which aligns with Wolterstorff's vision of educating for shalom.

Defining the purpose of Christian higher education and describing its vision is not an easy task. As Hartley and Morpew (2008) point out, few colleges and universities express their vision statements in their viewbooks. Wolterstorff likens the work of developing a vision and model of education to that of an architect, who gives form to content and shape to images. Wolterstorff's vision for Christian higher education takes the shape of "teaching for justice and peace while *exhibiting* justice and peace"

(Wolterstorff, 2002, p. 258 italics his). This vision assumes two postures: the posture of being equipped to understand and articulate a biblical perspective of shalom and the posture of embodying shalom, or engaging as shalom makers, in this world.

As discussed in this section, many Christian higher educators and institutions intentionally echo Wolterstorff's vision of educating for shalom. Shortt (2009) says, "I know of no better statement of a Christian vision for education than that set forth by Professor Nick Wolterstorff" (p. 6). Others reference his vision or include components of it while focusing on characteristics and conceptual frameworks that describe their purpose of Christian higher education. Still other voices articulate their visions with different concepts and metaphors than the educational phrase, educating for shalom, but the content of their vision and the intent of its impact intersect with Wolterstorff's vision for shalom. These voices validate the breadth of Wolterstorff's influence and the comprehensiveness of his shalom model of education.

### **What Others Add to Wolterstorff's View of an Analysis of the Social Context**

The second aspect of Wolterstorff's shalom model of education centers on the analysis of the social context of Christian higher education. As described in Chapter 2, a shalom model of education endeavors to develop social or global consciousness within the learning community and under the scrutiny of God's Word via three strategies or objectives: 1) to engage students in critical involvement concerning the ideologies, social movements, and belief systems that are shaping them and the world; 2) to help students identify alternative ways of thinking and to guide them towards living out these ideas;

and, 3) to encourage students to care about justice in all parts of the world, both locally and globally by “teaching for justice, justly” (Wolterstorff, 2004, p. 98).

Wolterstorff suggests that in a shalom model, Christian higher education needs to be concerned with the betterment of the global world, not just survival in it. He (Wolterstorff, 2004) challenges the attitudes of isolation, indifference, and individualism, and he encourages social or global consciousness among the learning community that strives for justice. Wolterstorff references Freire’s term “to conscientize” (Wolterstorff, 2004, p. 148), or to raise critical consciousness, as the way in which to face this challenge. He (Wolterstorff, 2004) desires Christian higher educators in the West to pay attention to, and even more, to become critically involved in this global world-system, where there are those of privilege who form the core, often dominating and exploiting the underprivileged that represent the periphery. He urges Christian educators to “combat and counteract the ‘oblivion of the normative’ which . . . is becoming characteristic of our society” (p. 97) by helping students discern what needs to be affirmed in present societies, “the good”, as well as, what needs to be negated, “the fallen or evil” (p. 148). Wolterstorff’s call for critical discernment and global consciousness echoes that of the biblical prophets who plea to do justice, to love mercy, and to walk humbly with God.

Wolterstorff’s impetus to develop global consciousness is heard through the voices of those he calls, “the quartet of the vulnerable” (Wolterstorff, 2008b, p. 55), the widows, orphans, aliens, and impoverished. Other Christian higher educators similarly describe those who become the subject of educating for shalom. Grooms, et al. (2008) construct a conceptual framework for Christian leadership and teacher education that integrates justice, spirituality, and pedagogy in order to reach out to “the least of these” or

“the marginalized across the globe” (Grooms, et al., p. 158). In seeking to develop missional school communities, Fikkert (2007) passionately argues, “engaging with despised communities is a biblical imperative that educational leaders must take seriously” (Fikkert, 2007, p. 360), for God has chosen “to reveal His kingdom in the place where the world, in all its pride, would least expect it: the communities of the despised” (Fikkert, 2007, p. 363). Presenting a strong case for Christian higher education in the West to reorient learning and scholarship in order to stress the growth of Christianity and education in the Global East and South, Carpenter (2004) calls Christian educators to “develop just and reconciling relationships with their Southern colleagues” (Carpenter, 2004, F. Relocating Christian Scholarship section ¶ 1). Holding similar goals for educating globally and for shalom, Gallagher (2010) underscores two biblical principles: that all humans are created in the image of God, and all people are called to love their neighbor, regardless of “national, religious or even geographic proximity” (Gallagher, 2010, p. 18). Extending the category of neighbor, Anderson (2006) and Freytag (2008) aim to include those with disabilities, while Brown (2008) focuses on those scarred by injustice, and McCormick (2010) defends the poor who have the right to enjoy and create beauty in order to flourish like other human beings. All of these Christian educators reinforce Wolterstorff’s shalom model of education that advocates nurturing a global consciousness by helping students see the wounds of humanity behind the world’s injustices (Wolterstorff, 2004).

Within Christian higher education, Wolterstorff’s voice is not the only one calling faculty members, administrators, and students to develop global consciousness that supports critical involvement and pursues justice and shalom. In 1977, in an article aptly

entitled, “The Critical Principle in Christian Education and the Task of Prophecy,” Groome describes this principle as the “deliberate activity of constantly critiquing our present in light of God’s Word and in the light of the vision of God’s Kingdom” (Groome, 1977, p. 265). He goes on to define the vision of God’s Kingdom as shalom, or peace and justice. From this principle he builds his model of shared praxis. While Groome’s and Wolterstorff’s theological perspectives differ, Groome at home with Roman Catholic theology and Wolterstorff situating himself within Reformed theology, both speak of the need for a prophetic voice within education that intentionally calls for global consciousness and critical reflection and challenges the Christian educational community not to settle for “taken-for-granted cultural Christianity” (p. 264) but to discern and pursue the “radical values of the Gospel . . . and the Kingdom which summons us forward” (p. 265).

Many Christian higher educators support Wolterstorff’s model of shalom education and focus on raising global consciousness, offering both theoretical insights and practical educational models. Each voice comes to this discussion from a particular entry point that draws attention to the need for critical involvement, alternative perspectives, and the practice of justice.

Carpenter (2004), Director of the Nagel Center for World Christianity at Calvin College, is very at home in discussions about global consciousness-raising within Christian higher education. In a 2004 conference address at Baylor University, he called member schools of the Council for Christian Colleges and Universities to become “more evangelical and more catholic” (Carpenter, 2004, ¶ 1). This is not a theological call to switch allegiances or mute distinctions, but a call to recognize the situation of global

Christianity. In his analysis of Christian higher education in North America, he determines that schools and leaders need to reorient their mission, vision, and activities to reflect this growth and movement around the world, citing examples such as the spreading development of schools founded by Koreans within many areas of Central Asia, as well as the establishment of educational institutions by nationals within conflict-ridden Congo.

Carpenter (2004, 2008) highlights two contributing factors within the context of the Global South that sway him toward this call for reorientation: Christianity is growing locally and organically, rather than as a result of colonization, and new leaders with new perspectives, who bring a “capacity to be hopeful” (Carpenter, 2004, p. 4), are taking positions within Christian higher education and the Church. Carpenter points out that new themes are emerging through the influence of these new leaders and growing institutions, themes arising from the peripheral or marginal social context of the Global South with messages of forgiveness, reconciliation, and hope amid suffering. These themes fit well with the idea of educating for shalom, and provide new content and perspectives that Carpenter believes can assist in reorienting Christian higher education in the West. He speaks of the “*shalomic*’ impulse” (Carpenter, 2008, p.341 italics his) that is driving these factors for “educational relevance, for contextually responsive education, and for corresponding approaches to teaching and learning” (p. 341). Carpenter is realistic, however, in projecting the scope of impact, for he recognizes the challenges to refocus curriculum, to shape new ways of thinking and acting, particularly involving issues of justice and intellectual imperialism, and to form viable partnerships with these new leaders and learning centers in order to mutually flourish.

Goheen's (2007) discussion regarding the social context of Christian higher education shifts the point of entry from the relationship between the Global South and the West to the relationship between Christian educational communities and their particular cultural contexts. Goheen is concerned about how these Christian educational communities remain faithful to the gospel and faithfully engaged in culture as witnesses of the gospel. He speaks of "an unbearable tension" of being "at home and at odds with the dominant culture" (p. 7). Goheen calls teachers, students, and parents to become critical participants in culture by bearing the tension between living in solidarity and living in dissent. Living in solidarity is expressed through taking delight in and showing care for culture's created goodness, because of God's love for the world. On the other hand, living in dissent is expressed through rejection of and lament for the idolatrous inclinations and distorted twists of culture. Goheen prefers the phrase *educating for witness* in describing this critical participation over against educating for shalom, even though he supports Wolterstorff's call for Christian higher educators to raise critical consciousness regarding the role and impact of education within culture. In his article, Goheen noticeably does not address issues of justice, forgiveness, and reconciliation, which are manifestations of educating for shalom. Rather, he more narrowly focuses on what it means to live with the unbearable tension of being in the world but not of the world. His call to educate for witness, then, is not witness that bears stories of transformation through equipping and embodying for shalom, but witness of stories of being faithful to living a holy life.

Newell (2009) articulates what Goheen (2007) calls "an unbearable tension" as

“worldviews in collision” (Newell, 2009, p. 141). Newell suggests that Christian higher educators need to focus on the biblical story, rather than the world’s story, and to see Jesus as the critical educator who “is always at the task of challenging and reconstructing the dominant worldview” (p. 148). Referencing Wolterstorff’s work on educating for shalom, Newell calls educators and leaders of Christian institutions to be vigilant in unmasking and resisting the dominant cultural worldview and hegemony that pursues values and outcomes inconsistent with God’s Kingdom worldview and values. Through scriptural examples, Newell shows how Jesus adopted a “counterhegemonist strategy” (p. 148) and he encourages Christian educators to follow Jesus’ example of servant leadership that “subverts power-oriented views of leadership” (p. 150). Newell singles out Christian teachers as catalysts who develop teaching and learning strategies to counter the dominant worldview and promote “genuine whole-person learning” (p. 150).

Martin (2008), a Lutheran pastor and Christian higher educator, validates the need for a prophetic voice to speak an alternative message to the ideology and praxis of global consumerism that he claims impedes “the process of faith [and] the development of a balanced sense of self” (Martin, 2008, p. 218) among Christian college students. Martin denounces the influence of the contemporary consumerist culture that is pressuring young adults “to conform to a homogeneity of affluence” (p. 218). He endorses Wolterstorff’s model of shalom education as the antidote for this social and educational malady, for teaching towards shalom inspires “an alternative vision of justice and community” (p. 218). Martin describes fostering such an alternative vision in an applied biblical ethics course where he employs Wolterstorff’s strategies of involving high-level critical

thinking skills, honest, open discussion about alternative perspectives, and possible action steps students can take to realize this vision of justice and community.

Gallagher (2010) approaches the discussion of raising global consciousness within the context of globalizing higher education. She begins her analysis by tracing the historical development of educators “internationalizing” (p. 2) higher education over the past several decades. Her intent is to highlight the rationale for globalizing education in order to show the projected outcomes within higher education. She describes reasons that range from concern for national security and power, so as to keep the U.S.A. ahead of other nations, to an emphasis on economics and the global market, which aims to bolster the competitive edge of American higher education. She is not in favor of these reasons for globalizing education because education can be perceived as a means to increasing wealth and power. She is more willing to accept a liberal humanist position that focuses on becoming citizens of the world, or what she calls, “cosmopolitan” (p. 14), rather than better citizens of the U.S.A; however, her concern here is that such a reason depends on an overly optimistic view of humanity and aspirations of justice and goodness.

Focusing on the context of Christian higher education, Gallagher (2010) sets out her own reasons and desired outcomes for globalizing education that are based on a similar biblical theological perspective as that of Wolterstorff and incorporate his ideas of educating for shalom. Building on the belief that human beings are called to pursue and embody shalom, educators, then, need to teach for shalom in order to “help our students learn how to be agents and celebrators of shalom” (Gallagher, 2010, p. 14). She sees this can only happen within a global context where we set out to love our neighbors as ourselves, even when our neighbors are “the other” and our focus is on their wounds and

injustices rather than our benefits and privileges. Gallagher is painting a picture of global education that is built on the values and practices of biblical shalom such as unmasking cultural assumptions, getting involved in global issues, and practicing justice, rather than the values and practices that stimulate economic competition and political power. She underscores that global education within the context of Christian higher education is as much about desiring to address “the evils and responsibilities of globalization: worldwide sex trade, global warming, and sustainable development” (p. 15) as it is about “receiving the blessings and gifts of other cultures [and] growing in wisdom and delight by exposure to the rich variety of human living” (p. 15). Gallagher concludes that the goal of educating students is not to “produce better individuals, [or] better American citizens, or even better cosmopolitans” (p. 18) but to educate globally for shalom.

Steen and VanderVeen (2010) assume Christian colleges and universities are committed to “preparing students to engage culture and change the world” (p. 1), and so their entry point into raising global consciousness focuses on the hindering forces and enabling forces in helping students accomplish this. They theorize that “the more Christian socialization students have, the less able they will be to take the perspective of others” (p. 13). They are concerned about students developing “ethnocentric blinders” (p. 13) because they “may be taught by and make friends with people much like themselves in terms of the characteristics of moral action” (p. 13). To avoid such blinders, Steen and VanderVeen promote perspectival learning, a learning strategy or model that enables students “to see phenomena not only from various points of view, but also from various worldviews” (p. 14). Their study shows the importance of combining perspective taking with empathy in order to help students be better equipped to serve,

lead, and engage culture, which, according to Steen and VanderVeen, are ways of pursuing shalom.

Wolterstorff affirms the “*perspectival* enterprise” (Wolterstorff, 2004, p. 285) that Steen and VanderVeen (2012) promote, and which fits within the Kuyparian tradition of Christian higher education, but underscores that such learning needs to take place “within our common human practice of scholarship, not in some corner by itself” (Wolterstorff, 2004, p. 286). Wolterstorff envisions Christian educators and students engaging outside the box, and within the hubbub of society, joining together a perspectival perspective and an incarnational perspective so students are equipped for thinking about shalom and enabled to embody shalom.

Fountain and Elisara (2006) present a case study of the Creation Care Study Program (CCSP) in Belize that pursues a shalom model of education in both theory and practice, combining student outcomes for believing and being, which align with Wolterstorff’s goals to equip and embody shalom. Their extensive analysis of this field-based learning program clearly shows the intentionality of developing global consciousness, specifically focused on the twin emphases of social justice and environmental conservation. Their methodology includes critical involvement in a specific, international setting, critical reflection on biblical principles of stewardship and justice, exploration of alternative perspectives and actions having to do with creation care, and concern for establishing just and caring relationships and practices.

In describing this study-abroad Christian learning experience, Fountain and Elisara (2006) use the words, “out of the box (subversive) education” (p. 63). They conceptualize subversive with two interrelated ideas: “subversion involves an intentional

critiquing and undermining of the powers that be” (p. 71) in order to show the discontinuity between current cultural beliefs and practices and the vision of shalom, and “subversion refers to processes, and in this case pedagogies, by which the status quo is undermined” (p. 71). The learning objectives in this praxis-based study program focus on critical reflection and responsible action in regards to these subversive concepts as well as alternative perspectives and practices, such as developing empathy, for taking care of creation and practicing justice. The intentionality of raising global consciousness is expressed throughout this program description, even as a long-term result, as the authors ponder how the alumni of this program will continue to “pursue an earthy faith – seeking an earth justice and grounded in an earth spirituality” (p. 82).

Hubbard (2009) published a case study, similar to that of Fountain and Elisara (2006), describing an innovative program that is directed towards raising consciousness and pursuing justice and shalom. Hubbard describes a community-based drama program in a post-Katrina, urban, poor neighborhood in New Orleans, which joins performance studies students from a Christian college with homeless members of the local community, in order to develop their oral histories into dramas. Addressing issues of justice and dignity, Hubbard, as well as McCormick (2010) and Wolterstoff (1980a), call attention to the need for story, art, and beauty among the lives of the poor and marginalized. The goals and strategies of this program come directly from Hubbard’s (2009) biblical theological perspective of God’s Kingdom being both present and future, and God’s people being called to “locate the little fragments of heaven present in this shattered world, and labor to restore them from their broken state in anticipation that the present Kingdom may one day be wholly restored” (Hubbard, 2009, p. 78). Hubbard refers to

Wolterstorff's (2004) ideas of educating for shalom as he outlines his goals for joining kingdom work and community-based drama which aim to "privilege the marginalized, the poor, and the oppressed . . . strongly advocate for social justice . . . and extol the transformative power of story" (Hubbard, 2009, p. 79). While these goals highlight potential significant outcomes of increased self worth, empowerment, and restoration in the lives of the local participants, Hubbard also cites ways in which the theater students benefit by becoming aware of and giving voice to the realities of poverty and injustice as they legitimize the stories of the local participants.

Hubbard's (2009) case study illustrates the positive and mutual impact of college students' participating with diverse groups of people, those whom Wolterstorff calls the "quartet of the vulnerable," the orphans, widows, aliens, and impoverished. Fountain and Elisara (2006) describe similar outcomes as students engage within the context of a vulnerable and impoverished environment and discern ways to deal justly with creation. Such programs exemplify this second aspect of educating for shalom, developing a social or global consciousness, by directly involving students in real-life situations where they must discern ideologies, analyze attitudes, and confront injustices. Through these programs, students witness stories of racial and social discrimination as well as land abuse and environmental concerns, and they are challenged to develop creative ways to break the cycles of injustice and nurture reconciliation.

These off-campus programs highlight the need for Christian colleges to think through and appropriately articulate statements that outline positions on racism, discrimination, injustice, and reconciliation. Not only do such statements provide the values and rhetoric for engaging students in off-campus programs with people and

contexts of diversity, but also for promoting a caring and just learning environment among the local constituency. Such statements can be vehicles to help raise social and global consciousness.

Brown (2008), author of the Bethel University statement on antiracism and reconciliation, considers the concept of shalom as the overarching goal for the school and broader communities. She locates the desired outcomes of restoration, forgiveness, reconciliation, speaking the truth, and practicing justice within the framework of pursuing shalom. With this perspective, Brown sets a positive and hopeful tone regarding issues of racism within the school environment. She also challenges the entire school community to think beyond racially scarred incidents to consider the call of the school towards pursuing shalom. This web-based document provides an example for how Christian higher educators are articulating and intentionally analyzing their social context. The publication of such a document also needs to challenge the leaders to tangibly embed these values and rhetoric into the learning activities, whether on-campus or off-campus, and justly apply these within the social life of the university.

Anderson (2006) and Freytag (2008) address issues of discrimination and the need for reconciliation by extending the scope of the vulnerable ones to include students with disabilities. Working from the theme, “Teaching for Shalom” in response to Wolterstorff’s writings, Anderson (2006) addressed the participants at the 2006 Annual Theory of Education Conference of the Stapleford Centre with concern for educational inclusiveness, as he tethered together two distinct topics: special education and spiritual warfare. While his focus on special education fits more aptly within the K-12 Christian education setting, his message overlaps the context of Christian higher education.

Holding a strong view of all humans bearing God's image and being capable of redemption and reconciliation, Anderson emphasizes the worth and capacity of persons with disabilities and unmask the darkness of the societal ignorance, prejudice, attitudinal barriers, and power structures that seek to hold these people captive from realizing flourishing lives. He likens the work of Christian special education to a rescue mission, not simply focused on saving souls, but with the task of creating a "God-centered community that offers salvation, health, physical care, nurturing, economic support, reconciliation, restoration – in short, shalom" (Anderson, 2006, p. 4). He continues, "As Christian special educators, we break down the walls that separate people from Christ, from one another, from society, from becoming 'whole' through Christ" (p. 5). Such a perspective of Christian special education not only "challenges the world's concept of 'reality,' in this case, the reality of disability and the ability of those who are disabled" (p. 7), but also necessitates an honest and open analysis of the social context, that can hold students with special needs captive, even within the context of higher education.

Also speaking within the area of inclusive education, Freytag (2008) suggests that analysis of the social context comes via an appropriate interpretation of excellence. She agrees with Wolterstorff's perspective that Christian educators are to be "the catalyst(s) for increased human flourishing" (p. 136), for as they "create just educational environments that allow every student (those with and without disabilities, from every race, culture, and walk of life) to flourish, an ethic of excellence can be realized both for the individual and the entire learning community" (p. 136). Freytag gives rationales for a new paradigm that recommends rethinking competition in favor of collaboration, and pursuing justice and human flourishing in place of prescribed measures of academic

achievement. While issues of inclusive education do not have a one-to-one correspondence with issues of raising global consciousness, these issues do share underlying values and assumptions about ways to view the learner, the learning environment, and the broader world. Freytag encourages Christian educators, through critical and reflective thinking, to consider alternative ways of expressing and pursuing excellence in education so that all students will be treated justly.

The voices of the Christian higher educators heard in this section affirm with Wolterstorff that one aspect of educating for shalom means striving to develop a social or global consciousness among the educational community that stands under the scrutiny of God's Word and regards all humans with worth and justice. Wolterstorff encourages Christian colleges and universities to find their prophetic voice in speaking up for the needs of the vulnerable and attending to the wounds of humanity by engaging students in critical involvement concerning the ideologies, social movements, and belief systems that are shaping them and the world, helping students identify alternative ways of thinking and guiding them towards living out these ideas, and encouraging students to care about justice in all parts of the world, both locally and globally. As seen through the examples of the articles in this section, these goals can be addressed in a number of ways, both theoretically and practically, through developing academic centers that focus on global issues, employing perspectival pedagogical teaching methods, creating study abroad and off-campus learning experiences that engage with diverse groups and contexts, and crafting well-formed statements and policies that sensitively articulate the institution's values to foster a social consciousness and educate for justice and shalom.

## **What Others Add to Wolterstorff's View of the Idea of Christian Learning**

Wolterstorff's prospect of educating for shalom not only includes the broad vista of the purpose for Christian higher education and the intentional direction of raising critical consciousness, but also the particular idea of Christian learning by both students and faculty. Wolterstorff underscores the importance for student learning and faculty scholarship to be praxis-oriented and holistic rather than abstract and detached from experiences and relationships. Wolterstorff's understanding of Christian learning also focuses on what he calls "disinterested learning" (Wolterstorff, 2004, p. 101).

Wolterstorff views learning as perspectival, not generic, so it is vital to understand the society and culture within which learning occurs. He calls Christian colleges and universities to "engage culture as its object" (p. 101), as a means to understand how culture shapes and affects communities, ideas, and practices, and subsequently how the Christian educational community participates in culture. The two studies by Fountain and Elisara (2006) and Hubbard (2009) provide examples of praxis-based learning that engages both the students and culture in order to bring about outcomes of shalom.

Additional studies are discussed in subsequent sections under curriculum and pedagogy.

This section highlights what other Christian higher educators are saying about issues related to Christian scholarship in reference to Wolterstorff's ideas. Of the five aspects of Wolterstorff's model of shalom education, Wolterstorff has most extensively addressed the idea of Christian learning and scholarship in regards to academic freedom, the integration of faith and learning, and the faithful work of a Christian scholar. Over the past 30 years, Wolterstorff has been a strong voice heralding the call for Christian scholarship. He expresses concern that the "Christian community neglects engagement

with the world of scholarship at its own peril” (Wolterstorff, 2004, p. 105), because Christians often view scholarship as opposing piety and leading to theological liberalism. Wolterstorff prefers to see Christian learning and scholarship as faithful interaction.

Wolterstorff speaks and writes about the importance of Christian scholarship, not from the ivory tower of academe, but while participating in community, particularly with those who suffer the wounds of humanity. He stresses that “the most important lesson for Christian scholars to learn . . . is that they are entitled to engage in the practice of learning as *Christians*” (Wolterstorff, 2004, p. 191 italics his), even if this means Christians must “deal with hostility and resentment” (p. 192). Wolterstorff suggests that Christian scholars need to extend hospitality and grace and exhibit rigor and commitment. Buras (2011) applauds Wolterstorff’s contribution in this area of higher education, claiming there is “not a more able spokesperson” (Buras, 2011, p.77) that presents “Christian scholarship in the sense of scholarship distinguished by the virtues to which Christians aspire” (p. 78).

The writings of two other Christian higher educators (A. F. Holmes, 1987; Marsden, 1997) have greatly influenced the area of Christian scholarship and share similar perspectives with Wolterstorff’s work, particularly regarding the topics of academic freedom, the integration of faith and learning, and the attributes of a Christian scholar. Three points of intersection come through their shared perspectives: first, on pursuing responsible and careful academic freedom while avoiding “extremes of both legalism and license” (A. F. Holmes, 1987, p. 67); second, on articulating and practicing what it means and does not mean to integrate faith and learning; and finally, on raising consciousness about the appropriate role of Christian scholarship and the Christian

scholar in the at-large academic community (Marsden, 1997, p. 119). While these three scholars share a variety of perspectives on the topic of Christian scholarship, it is Wolterstorff alone who situates these ideas within the framework of educating for shalom, correlating these ideas to themes of focusing on the wounds and injustices of humanity, the betterment or flourishing of all areas of life, the celebration of learning and scholarship, and the forming of right relationships among the scholarly community.

Through Wolterstorff's influence, many other Christian higher educators are giving careful thought to issues of Christian scholarship and the role of the Christian scholar. While these educators do not tether their perspectives of Christian scholarship to the idea of educating for shalom, they do reference Wolterstorff's work. Walsh and Middleton (1984) offer an early work among this group of educators, with the Foreword written by Wolterstorff. In Chapter 11, they discuss how Wolterstorff and others have helped readjust the inappropriate perspective that scholarship is autonomous and unrelated to religious beliefs. For Wolterstorff, Christian scholarship is "perspectival practice and social practice, [and] it involves the equilibrium of three things: data, theory, and control beliefs" (Wolterstorff, 2004, p. xvii). Wolterstorff argues that a Christian scholar's religious beliefs will shape the data, theory, and control beliefs, just as these will shape the scholar's religious beliefs. Wolterstorff places the emphasis on being a faithful Christian scholar, even if that means agreeing with non-Christian scholars and disagreeing with Christian scholars. Walsh and Middleton support a Christian worldview that accepts and pursues scholarship, concluding that "as long as we pretend that science is purely objective and contains no religious starting point, true scientific dialog is impossible" (Walsh & Middleton, 1984, p. 169).

Jacobsen and Jacobsen (2004) focus on Christian scholarship by means of evaluating and enlarging the conversation around the idea of the integration of faith and learning, particularly extending the discussion beyond the typical evangelical and Reformed perspectives. While they point out what they consider to be weaknesses of the integration of faith and learning model, they also affirm a strength that “condemns [an] unreflective attitude and challenges Christian scholars to be as thoughtful about their faith as they are about their fields of academic specialization” (Jacobsen & Jacobsen, 2004, p. 18). Jacobsen and Jacobsen’s concern is that many Christian scholars today support this model but practice a one-way, closed inquiry perspective. They applaud both A. F. Holmes and Wolterstorff for their positive contributions to this model of scholarship as a “two-way street of open-ended inquiry” (p. 23). Wolterstorff pushes against a “uni-directional, from faith to science” perspective of “the relation between Christian conviction and scientific practice and result” (Wolterstorff, 2004, p. 80). Whereas Christian scholars who support a uni-directional perspective of scholarship speak about a slippery slope when embracing an open-ended inquiry approach, Wolterstorff expresses confidence that within the Christian conviction “there is a Word from outside our existence, calling us to acceptance and obedience, [that] is fully compatible with acknowledging that we as Christians, along with the rest of humanity, are often mistaken in our religious convictions” (Wolterstorff, 2004, pp. 85-86).

Litfin (2004) offers 11 challenges or, what he labels “clarion calls” (p. 2), to remind the Christian higher educational community of what they do and why they do it. Three of these challenges pertain to the area of Christian scholarship and directly reference Wolterstorff. Litfin describes Christian scholarship as being “doxological

learning” (p. 163) that needs to be celebrated. Wolterstorff affirms celebration as part of his shalom model of education, for “learning is a gift of God to humanity that we are to receive and practice with gratitude” (Wolterstorff, 2004, p. 285). Litfin also describes the work of Christian scholars as “engendering a more congenial academic environment” (Litfin, 2004, p. 254). This echoes Wolterstorff’s call for Christian scholars to pursue shalom by practicing faithful and collegial relationships. Further, Litfin agrees with, and quotes, Wolterstorff’s concern about the attitudes of Christian scholars today, “that many of us ‘scarcely see the world as Christians’ because our ‘patterns of thought are not those of Christianity’ but those of our time and place in history” and “many Christians, including Christian scholars, also lack a deep understanding of their Christian faith” (Wolterstorff, 2004, pp. 203-204).

As Gould (Craig & Gould, 2007) considers what it means to be a faithful scholar, he links a deep understanding of the Christian faith to a desire to be faithful to the overarching story of scripture. Gould presents an extensive discussion about the main scenes in the biblical story, particularly developing the themes of creation, human flourishing, human sin, and God’s work of redemption and restoration. Gould ties these themes to Christian scholarship as he underscores the role of a Christian scholar to create and collaborate ideas and thought, bring about flourishing towards shalom, prescribe solutions to human sin and brokenness, develop Christ-centered minds, and further Christ’s mission to bring transformation. Gould calls such a perspective of Christian scholarship a “transformational Christian vision” (Craig & Gould, 2007. p. 41), which, when “coupled with a sense of vocation, informs and motivates the scholarly enterprise” (p. 41). Similarly, Wolterstorff emphasizes that Christian learning and scholarship is

“learning *shaped* by Scripture and the entire Christian tradition” (Wolterstorff, 2004, p. 286 italics his). He continues, “without the knowledge of Scripture and theology one cannot build an academic community that speaks with a Christian voice and acts out of Christian conviction” (Wolterstorff, 2004, p. 287).

Just as Gould connects the biblical themes to the role of Christian scholarship, Glanzer (2008), more specifically, recommends using the themes of creation and redemption as alternative language for the idea of the integration of faith and learning. Glanzer maintains that this biblical language “captures the important theological mission of Christian scholars, [and] consequently broadens the task of Christian scholars” (Glanzer, 2008, p. 42). He offers five reasons for rearticulating the idea of Christian scholarship through biblical themes. First, biblical theological language is more fitting with “the Christian scholar’s highest calling to imitate the model and actions of the triune God” and “create scholarship for God’s glory and purposes” (p. 44). Second, this language broadens the description of the scholar’s task from focusing on integrating faith and learning to emphasizing the creation and redemption of scholarship. Next, integrative language can be perceived as conflictual and combative, whereas language that focuses on “Christ-like redemptive scholarship” may better promote virtues of “hospitality, humility, and peace” (p. 46). Fourth, creation and redemption language urges scholars to engage in both the discovery of and transformation of scholarship, whereas integration language can give the impression that learning takes place in the secular academy and faith in the Christian community. Finally, articulating scholarship through the language of creation and redemption provides more breadth and depth than considering how faith is integrated into various disciplines. In summary, the outcomes of

using biblical language to describe the role of Christian scholarship may differ from using integration language. Glanzer concludes, “Faith-informed scholarship tends to focus on how the knower influences our view of what is known” (p. 48), whereas language of creation and redemption of both scholar and scholarship leads to “a response in the knower, that of worship” (p. 48).

While Glanzer (2008) develops a more specific case for discarding the language of integration in Christian scholarship, Wolterstorff (2004) often speaks with similar themes. Both desire to employ biblical themes, such as creation, redemption, and shalom, rather than philosophical terms, such as integration, to articulate the desired results of Christian scholarship and education. Both as well, aim for results through such learning and scholarship that lead to delight, right relationships, hospitality, worship, and peace. Wolterstorff speaks of his attempts throughout his scholarly writing and speaking to locate “the precise point of connection between faith and learning” (Wolterstorff, 2004, p. 298), and he admits to “wrestling with the issues” (p. 299) throughout his career as a Christian philosopher and educator. Wolterstorff prefers to see Christian learning and scholarship as faithful interaction. He does not want “to build fences between them [faith and learning] so as to keep them separated” (Wolterstorff, 2004, p. 192) but proposes instead to “live with the entanglement” (p.192).

Two recent publications, by Christian scholars related to the Council for Christian Colleges and Universities, confirm Wolterstorff’s continued influence on the thought and practice of Christian scholarship. Reams, Patingale, and Riggs (2012), envisioning Christian scholarship beyond integration, include an essay by James K. A. Smith entitled, “Re-Narrating Christian Scholarship in Postmodernity,” and Joeckel and Chesnes (2012),

considering the growing phenomenon of Christian college education, designate Part One to “Faith, Learning, and Scholarly Rigor” and Part Four to “Academic Freedom.”

Joeckel and Chesnes (2012) look to Wolterstorff for an appropriate model of Christian scholarship, agreeing with his idea of “how faith serves as the control beliefs that shape our theorizing” (Joeckel & Chesnes, 2012, p. 39). They argue that credible Christian scholarship allows faith to shape theories and theories to shape faith. Also, they do not favor sounding danger signals for a slippery slope argument, for they believe Christian scholarship needs to give room for open-ended inquiry that neither begins nor ends with foregone conclusions. The warning signal Joeckel and Chesnes do sound is “against a different danger: the formation of a university so vigilant against secularization that it stifles the spirit of open inquiry and underestimates the value of diversity of thought” (Joeckel & Chesnes, 2012, p. 39).

These recent publications show the expansive research being accomplished within the area of Christian scholarship and Wolterstorff’s continued influence. Describing the inauguration of Biola University’s Center for Christian Thought, in which Wolterstorff was a keynote speaker, Howard and Giberson (2012) ask if evangelicalism is experiencing a renaissance in scholarship and research. In a separate work, Van Zanten (2012) charts the development of this scholarly renaissance, crediting increased funding by groups like the Pew Charitable Trust and the Council for Christian Colleges and Universities, as well as a broadening of worldviews regarding scholarship and faith. The evidence of such a renaissance in the twenty-first century, through increased publications and centers of scholarship and thought at Christian colleges and universities, certainly pushes back against Wolfe’s (2000) appraisal of evangelical scholarship when he

brazenly declared that, “of all America’s religious traditions, evangelical Protestantism, at least in its twentieth-century conservative forms, ranks dead last in intellectual stature” (Wolfe, 2000, p. 36).

These recent publications build on and reference Wolterstorff’s body of work on Christian scholarship, but few of the authors address being a Christian scholar and doing the work of Christian scholarship within the framework of educating for shalom. Some authors (Glanzer, 2008; Gould, 2007; Litfin, 2004; Walsh & Middleton, 1984) refer to desired outcomes of scholarship that correlate with educating for shalom, such as right relationships, justice, and flourishing or they purport similar biblical theological themes as Wolterstorff, but they do not situate scholarship and learning within a broader vision or purpose. Rather, they view scholarship and learning as the end purpose for discussing specific topics such as academic freedom and the integration of faith and learning.

Carpenter (2003, 2004, 2008) and Edlin (2009) are two Christian higher educators who do address Christian scholarship and learning within the framework of educating for shalom. Looking towards the new millennium, Carpenter posed several questions in a lecture at a meeting of the Association of Southern Baptist Colleges and Schools, in June 2000: “What is our mission as Christian scholars? . . . How is it related to the church’s mission? What do academics do to advance the church’s mission?” (Carpenter, 2003, p. 66). These are not the ordinary questions asked of Christian scholarship that usually focus on issues such as academic freedom or integrating faith and learning. Seeking to wisely steer Christian scholarship into the next century, Carpenter asks foundational questions about the mission of scholarship and its historical relationship to the mission of the church. Citing examples of how Christian higher education took root around the

world through the work of the church and missionaries, as well as ways in which Christian institutions subsequently have been influenced by secularism, and more recently by post-modernism, Carpenter appeals to Christian scholars to “recover the idea that what we are called to do as intellectuals is missionary work” (Carpenter, 2003, p. 72). For Carpenter, describing scholars as missionaries means a great deal more than assuming the role of evangelists; it means becoming “agents of cultural discipleship” (p. 68), giving witness, “as intellectuals, to the kingdom in its fullness, as God’s vision of shalom” (p. 73). While not offering specifics, Carpenter utters a broad and fervent call to faithful Christian scholarship that pursues shalom in the new millennium.

In a subsequent address given at Baylor University in 2004, Carpenter (2004) details his perspective on the mission of Christian scholarship within the context of global Christianity. Because of recent growth and development within the global church and Christian educational institutions, he is concerned that scholars from the West give regard to and recognition of scholars from the South and East. Carpenter sets forward five mandates for Western Christian scholars, calling them to reorient their course in order “to help the church navigate the new global reality” (§ 4). He not only tethers these mandates to particular areas of relevant scholarship, but he also implicitly grounds these mandates on ideas of educating for justice and shalom.

Of these five mandates, Carpenter (2004) describes the “main mandate and strategy for Christian scholarship is to do intellectual work for the divine project of straightening the world’s crookedness, making its rough places plain, and making all of life fruitful in fulfilling its created purpose” (E. Agents of Shalom section § 1). Through these biblically prophetic words, Carpenter is describing scholarly work oriented towards

being agents of shalom by participating in efforts of “curing diseases, improving agriculture, cultivating the arts, advancing technology, and addressing a variety of human needs and issues” particularly giving “priority to the human needs more pressing for non-Western Christians” (E. Agents of Shalom section ¶ 1). He voices concern about what he sees as “the growing corruption within the house of learning” (E. Agents of Shalom section ¶ 2), because researchers select topics based on market value, corporate funding, and the desire to make a name. By citing plausible research examples that fit more within the context of the Global South and East, such as improving child nutrition, developing agricultural equipment, working with immunology for AIDS and malaria, Carpenter encourages Christian scholars to reorient their focus of study in order to further justice and shalom.

Furthermore, Carpenter (2004) challenges the “Western hegemonic postulate” (F. Relocating Christian Scholarship section ¶ 1) that breed’s intellectual aristocracy while feeding on the ideas and development realized in the global South and East. He concludes, “unless Northern Christian scholars can develop just and reconciling relationships with their Southern colleagues, the reorientation for which I have been pleading will become yet another occasion for intellectual imperialism” (F. Relocating Christian Scholarship section ¶ 1). Carpenter tempers his words of prophetic judgment on the Western scholarly community with a pastoral call for Western Christian scholars to nurture community among scholars globally by exercising good listening skills, practicing humility, demonstrating mutual dependence, and developing consensus on research agendas and objectives.

Carpenter's perspective on Christian learning and scholarship serves as a commentary to North American Christian scholars, such as Noble, (1990) who ask: "Why is there a lack of scholarly research on the concept of oppression?" (p. 2). Writing more than a decade before Carpenter, Noble points out that North American scholars lack awareness, exposure, and sensitivity to issues and experiences of oppression. Expounding a case for biblical shalom within the church and Christian colleges and universities, Noble steps back to consider the obstacles in realizing shalom and the causes for oppression, and encourages Christian scholars to step forward in addressing these issues through engaging in scholarly research.

Edlin (2009), an Australian Christian educator, addresses the topic of Christian scholarship and faith within the context of a postmodern world. He advocates for the legitimacy of Christian scholarship via models of thought by Goheen and Bartholomew (2008) and Niebuhr (1951), showing preference for a biblically Reformed perspective. Edlin affirms Niebuhr's fifth category, "Christ transforming culture," in his typology and describes it through Wolterstorff's theme of equipping students to engage in all areas of cultures as God's agents of shalom.

Edlin's (2009) thoughts on Christian scholarship coalesce with Wolterstorff's ideas on Christian scholarship in three areas. First, Edlin purports a principle of "no neutrality" (p. 211) for scholarly engagement by Christian academics, arguing:

If all scholastic thought and investigation is not neutral but is based upon subsurface beliefs and faith commitments, then scholastic enquiry from a Christian worldview perspective is legitimate in university faculties as is scientific or any other inquiry based upon their own belief assumptions (p. 212).

Edlin cites Wolterstorff and his ideas about control beliefs (Wolterstorff, 2004) in this discussion, particularly when he addresses the need for Christian scholars to openly reveal their Christian perspectives as they engage in research, and to encourage other scholars to do similarly, regardless of what faith commitments or worldviews they hold.

Second, Edlin (2009) identifies several characteristics of faithful Christian scholarship demonstrated by the Christian scholar that echo Wolterstorff's goals for Christian scholarship, particularly as scholars pursue shalom and justice. Edlin encourages scholars to pursue specialization in research as long as such research shows an "enduring value and is a faithful pursuit [that] illuminates what it means to live honorably before God as stewards of his creation" (p. 217). He recommends scholarship that brings about cultural formation and seeks the welfare of all people, Christians and others, and he cautions against the "idolatrous enterprise" (p. 217) of doing research for its own sake. Edlin also underscores that Christian scholars are called to be "proactive, faithful stewards of our minds" (p. 219), by generating appropriate worldview positions and actions that honor God and reflect his created order. He suggests that Wolterstorff's language of shalom and justice provides proactive paradigms in which Christian scholars can be "God's agents of shalom in fractured and often disillusioned intellectual communities" (p. 219).

Finally, Edlin's (2009) characteristics of faithful Christian scholarship extend beyond the context of scholarship to the personal qualities of the scholar. Edlin describes the faithful Christian scholar as one who expresses "a personal pious, and living faith that is nurtured by fellowshiping with God's people, studying God's word, and by humble prayer" (p. 218). Edlin validates the importance of right relationships, humility, wisdom,

and courage in order for Christian scholars to be faithful agents of shalom. He urges Christian scholars to form “strategic interdisciplinary supportive communities” (p. 221) in which to carry out scholarship. Further, he suggests that faithful Christian scholars have “the delightful task of dispelling the cynicism of postmodernity” (p. 220) and “heralding the case for a gospel metanarrative and the reemergence of radical, larger-than-me causes that give life meaning and purpose” (p. 220).

Carpenter’s (2003, 2004, 2008) and Edlin’s (2009) thoughts on faithful Christian scholarship fit well with Wolterstorff’s work, for they not only address similar areas involved in scholarship and learning, but situate these areas within the larger framework of educating for shalom. Voices of other educators cited here, uphold Wolterstorff’s perspectives on Christian scholarship, often using these to form and purport their own views, but they do not acknowledge a larger vision for ways in which learning and scholarship fit into Wolterstorff’s shalom model. As this renaissance of Christian scholarship continues, and Wolterstorff’s work on Christian scholarship maintains influence among educators, one may question whether Wolterstorff’s ideas of educating for shalom will gain more attention and consideration.

### **What Others Add to Wolterstorff’s View of the Curriculum**

The fourth aspect of Wolterstorff’s shalom model of education, curriculum, logically follows from the three previous aspects: matters of curriculum are connected to the purpose of education, the social context of education, and learning and scholarship accomplished within education. The topic of curriculum also tangibly answers the question: How do we educate for shalom? This section reviews what Wolterstorff considers as vital components of curriculum for educating for shalom and engages

examples of other Christian higher educators who are implementing curriculum with a commitment towards equipping and embodying shalom.

Within a shalom model of education, Wolterstorff supports developing curriculum that is integrated, interdisciplinary, international, and intentional in order to build effective bridges from theory to practice. Wolterstorff (2002) sees that “the walls between the school and life outside of the school must become much more porous” (p. 139), and he cites his own experiences visiting Palestine and South Africa as fitting examples. He encourages Christian educators to embrace integrated or integral curriculum in order for students to “emerge with an integrated vision of God’s world and the Christian way of being in that world” (p. 137). He endorses a move towards a more interdisciplinary or thematic curriculum that bridges society and culture, and includes studies that focus on issues such as poverty, ecology, gender, war and peace, and globalization. Further, he calls for creative restructuring of departments, course content, and major and minor academic programs in order to develop a community structure that appropriately reflects the values of authority and responsibility within a shalom model of education (Wolterstorff, 2004). Wolterstorff also stresses the importance of shaping curriculum with an international or global emphasis that enables the students to develop a critical consciousness. Student involvement, both through being and doing, becomes a key strategy for reaching these curricular goals.

Within higher education, Wolterstorff (2004) supports both a liberal arts program and a professional program. He points out that we are inheritors of culture such as, art, poetry, philosophy, theology, and literature, thus it is important that Christian college students be introduced to this inheritance, which comes via a liberal arts base. As well,

he explains that his support for professional educational programs comes from the need for these programs to be knowledge-based. When asked how educating for shalom is important in such curricula, he underscores that there is something in between, or foundational to, these two types of curricula that is an important component of Christian higher education, that is the calling of Christian colleges and universities to equip students to become agents and witnesses of shalom (Biola Center for Thought, 2012). He sees such programs provide the “social analysis and requisite knowledge” (Biola Center for Thought, 2012) to educate students for shalom, and he adds, “one has to work hard at the intervening step, of both knowing and applying knowledge from a Christian perspective to all these areas of learning within Christian higher education” (Biola Center for Thought, 2012).

According to Wolterstorff (2004), the measurement of effective curriculum is based on whether or not it “contributes to the mode of human flourishing which is shalom” (p. 24). Curriculum not only is the means and content for students to develop a way of thinking, but much more a way of being, where theory and praxis are joined so students can extend shalom. Wolterstorff points out that in order to develop and nurture a Christian way of being, curriculum must involve a careful, loving, devotional study of Scripture, since Scripture is the basis and nourishment of that Christian way of being in the world. Along with the study of Scripture, Wolterstorff also urges Christian colleges and universities to think seriously about the place and role of worship within the curriculum, for to educate for shalom means to engage, pray, celebrate, and mourn for shalom within the context of community, both locally and globally.

This section summarizes and analyzes how several Christian higher educators have developed curricular projects that highlight Wolterstorff's ideas about educating for shalom. In their articles, these educators mention the influence Wolterstorff has had on their curriculum development either via the writings he has published or the speeches he has given, particularly among member schools of the Council for Christian Colleges and Universities. Similar to Wolterstorff, these educators show the value of intentionality, integration, an interdisciplinary approach, and an international or cross-cultural setting.

Of the curricular programs presented in this section, the Creation Care Study Program (CCSP) stands out as an unparalleled example of a thoroughly intentional program founded on the ideas of educating for shalom. Fountain and Elisara (2006) state that CCSP is “an educational institution that is intentionally informed by, and actively seeks to pursue, the biblical vision of shalom” (p. 64) in its theory and practice. Both Fountain and Elisara's (2006) article as well as the Creation Care Study Program website (Creation Care Study Program, 2012) detail the intentionality of this program towards educating for shalom, through the mission and vision statements, the theological and philosophical foundations, and the content and methodology. Wolterstorff's work on educating for shalom is repeatedly cited in both documents.

The Creation Care Study Program (CCSP) is a semester study abroad program held in Belize, New Zealand, and the Pacific Northwest which partners with more than 30 CCCU member schools. Most of the staff members of CCSP are also graduates of CCCU schools and former participants in the program. While the program sites differ, the focus of the curriculum is similar with a twin emphasis on social justice and environmental conservation. CCSP sees itself as part of a larger movement of groups and

individuals “that are seeking, as Christians, to provide a meaningful response reflecting the whole Gospel of Christ to the many wounds of this world” (Fountain & Elisara, 2005, p. 63). Theologically, CCSP situates itself within the “growing prophetic strand of evangelicalism” (p. 63) that emphasizes personal and social transformation.

Fountain and Elisara (2006), the Executive Director of the program, articulate three main curricular intentions that echo Wolterstorff’s ideas of developing curriculum that is integrated, interdisciplinary, international, and intentional. First, CCSP strives for “a greater sense of international consciousness” (p. 67) by partnering students from the West with local, and often marginalized groups, from the Global South. CCSP values cultivating empathy and collaborative skills among the college students in order for them to effectively participate in the local contexts. Second, CCSP supports a “new packaging of learning that will involve new disciplines, new formulations of doing learning, and a greater multidisciplinary” (p. 67). This multidisciplinary, or interdisciplinary, approach allows the Christian college students to engage in ample learning opportunities with local people and organizations, via field studies, interest-specific internships, practicum experiences, and home stays. As well, the curriculum fits this interdisciplinary approach through including a variety of courses, such as Introduction to Sustainable Development, God and Nature, Tropical Ecosystems, and Social Entrepreneurship (Creation Care Study Program, 2012). The third curricular intention of CCSP expresses “a greater concern of bridging the theory and practice divide with the goal being ‘not just to understand the world but to change it’” (Fountain & Elisara, 2006, p. 67). CCSP is deliberate about bridging theory and practice by promoting reflexive practitioners and out-of-the-box subversive learning in both formal and non-formal educational experiences. CCSP’s

well-articulated, over-arching goals of education for shalom provide a framework for these curricular intentions.

The desired outcomes of CCSP extend well beyond the semester student learning goals. Fountain and Elisara (2005) describe the process of ongoing monitoring and evaluation of the program as the leaders engage in a yearly “internal pedagogical audit” (On Believing section ¶ 1) of the practices, philosophy, and pedagogy. Fountain and Elisara (2005) also highlight a critical question of this curricular program: “Do our alumni pursue an earthy faith – seeking an earth justice and grounded in an earth spirituality – once they have headed back ‘home’?” (Conclusion section ¶ 2). They relate this question to a shalom model of education for they believe such a model “should achieve tangible results both during school and also in all aspects of life well beyond only that context” (Conclusion section ¶ 2). They encourage further research, either quantitatively or qualitatively, in order to measure such results, realizing the complexities and issues such research would need to address. Fountain and Elisara also acknowledge that this curriculum is not the only way to educate for shalom, there are other models, and this curriculum, while attempting to meet high ideals, may disappoint some. In their final analysis of this program, Fountain and Elisara conclude that the student participants have been radically transformed along the measures of a continuum, for there are many other contributing factors to enable or impede such transformation.

Fikkert (2007), an Economic and Community Development Professor and Director of the Chalmers Center at Covenant College, pursues developing missional communities within the educational context with a similar measure of zeal for justice and shalom as that of Fountain and Elisara (2005, 2006). He presents the whole educational

experience as “geared toward equipping and motivating students to become ministers of reconciliation” (p. 267). He promotes a framework for effective engagement towards reaching this broad educational goal that involves “engaging schools with despised communities . . . in a productive manner that avoids doing harm to students and to the poor” (Fikkert, 2007, p. 268). Fikkert’s premise in his recent book extends the thought that “until we embrace our mutual brokenness, our work with low-income people is likely to do more harm than good” (Corbett & Fikkert, 2012, p. 61)

Fikkert’s (2007) framework for effective engagement focuses on informal curriculum, particularly involving service-learning models. While he commends the increase of service-learning curriculum implemented within Christian higher education, he does not support the traditional service-learning model because of its perceived weaknesses in forming appropriate and just relationships between those serving and those being served. Fikkert suggests, “What is needed is a model of engagement that eschews short-term commodity-focused, paternalistic projects in favor of creating relationships between students and the despised – relationships that can result in the holistic transformation of both” (p. 371).

Fikkert (2007) endorses the Participatory Learning and Action (PLA) model as a credible service-learning model that facilitates his desired outcomes, where “the students are not producing some commodity *for* the poor or doing something *to* the poor . . . rather, the students are learners *from* the poor, which, in the upside-down kingdom, ends up reconciling broken relationships for both the poor and the students” (p. 372 italics his). The PLA model provides a set of tools that aids the students as outsiders to help facilitate conversations in which members from the poor communities are empowered to share

knowledge and solve problems while the students are actively engaged as listeners. Such role reversal is inherent in this model unlike other service-learning models. Following an intentional time of preparation, these college students are embedded in low-income, usually cross-cultural, communities for three to six months where they live among the local people and partner with a local host organization in carrying out collaborative research projects that utilize the tools of the PLA methodology. The students are also required to write reflective essays and journals, in particular they are to focus on the “evidence of shalom in the lives of the economically poor and to look for such evidence in themselves” (p. 372). Such intentionality of moving the activity of reflection beyond personal outcomes to shared outcomes under the umbrella of shalom provides room for all participants to flourish.

Fikkert (2007) reports benefits of implementing the PLA model are shared by both the students who develop listening skills, empathy, a critical social consciousness, and an awareness of the evidence of shalom, as well as, members from the poor communities who receive validation of their stories and knowledge, of their problem solving abilities, and of their capacity to grow healthy relationships. Fikkert describes the reciprocal benefits in this role reversal model as “a natural process in which the outsiders affirm the dignity of the poor by simply listening to them, and the poor help the outsiders overcome their God complexes by teaching the outsiders things they never knew” (p. 372). Further, Fikkert suggests there is evidence to show how the students’ “learning posture” (p. 373) encourages and shapes those within the poor communities, and the students’ research provides helpful assistance to the host organizations. He is intentional about shaping service-learning programs that benefit both the students and the

local residents as well as provide evidence of educating for shalom. In his recent book (Corbett & Fikkert, 2012), he further develops these curricular ideas and many other ideas about embracing the poor and seeking shalom.

Hubbard (2009) promotes a similar curriculum, as that of Fountain and Elisara (2006) and Fikkert (2007), that aligns Christian college students with marginalized people in a shared learning environment that aims to address issues of injustice and enable evidence of shalom. His study describes a curriculum project among three partners: performance studies students from his Christian college, local residents from a depressed neighborhood in New Orleans, and the leaders of Trinity Christian Community, a non-profit community development organization in New Orleans. Hubbard's goal is to set up a community-based drama event in which the students present original dramas based on stories experienced by the local residents, that focus on experiences laced with injustice, racism, suffering, and inequality. Previous to this experience, Hubbard facilitated seven such projects in urban centers throughout the United States of America.

Hubbard's (2009) off-campus curricular event is based on the thesis that "if carefully devised, ethnographic performances such as community-based drama, applied theatre, and/or theatre of the oppressed conform and conflate with a theological mandate of Kingdom work" (p. 74). Hubbard defines what he calls a "hybrid tradition of belief" (p. 77) regarding the Kingdom, seeing it as the already-present-but-not-yet reality of God at work among creation and his people. Hubbard suggests that it is within this view of Kingdom that Christians pursue "a flourishing quest for a just creation" (p. 83). He

desires such flourishing among the students and local residents involved in the applied theater project.

Hubbard's motivation for this project in New Orleans is two-fold. In the aftermath of Hurricane Katrina, Hubbard accompanied a work team to do clean up and rebuilding, but soon realized these tasks did not utilize his skills. He returned home pondering how he, as a Christian theater professor, could make a difference within the New Orleans community. Hubbard also witnessed the void of beauty and creativity within these depressed communities, and recalled Wolterstorff's (1980a) thoughts from *Art in Action: Toward a Christian Aesthetic*, "the tragedy of modern urban life is not only that so many in our cities are oppressed and powerless, but also that so many have nothing surrounding them in which any human being could possibly take sensory delight" (Wolterstorff, 1980a, p. 82). These two insights propelled Hubbard to create this applied theater event.

Through this local theater-based event, Hubbard (2009) defines three goals. First, such a curricular project aims to privilege the marginalized. Applied theatre is a methodology that assumes local participation of under-represented populations, particularly of marginalized people such as those in prisons, refugee camps, hospitals, and urban poor neighborhoods, who are able to tell their stories and have these translated into dramas. Through such projects these participants are listened to, shown worth, and given room to express their stories. Community-based drama "seeks reconciliation in the form of equality and justice" (p. 81). Second, these events advocate for social justice. Hubbard comments, "I can personally attest that community-based drama offers powerful opportunities for advocacy by giving voice to people who otherwise may not be heard"

(p. 82). The performance students become the advocates for these voices by bringing these stories to life via dramas. Third, transformative power is realized through story. Hubbard explains, “community-based drama self-consciously performs stories in ways that recognize, legitimize, and empower participating communities through the telling of these stories” (p. 84). Hubbard identifies these goals as part of kingdom work, where equality is restored to the marginalized and justice to the oppressed. Further, Hubbard suggests that the students and participants witness hints of shalom through these stories and their shared relationships.

Assessing the mutual outcomes of this community-based theater program, Hubbard (2009) notes, “participation in ethnographic forms of performance empowers Christian theatre artists to engage in Kingdom work” (p. 74). As well, this kingdom work validates and addresses needs within the community-at-large. Hubbard witnesses expressions of mutual empowerment throughout this process, whereby the participants are empowered to tell their stories and the students are empowered to be advocates of the stories. Kevin Brown, Executive Director of Trinity Christian Community, also validates reciprocity of giving and receiving among the students and local residents. He shares, “You told our story back to us. It validated our pain, helped contextualize what we all experienced and allowed us to see ourselves through the eyes of others in a sensitive, caring way” (p. 85). During a debriefing meeting, Hubbard hears both students and residents echo similar outcomes as they critically reflect on the tangible relationship between sharing stories and pursuing justice and shalom. Hubbard concludes that planting and tending theater arts projects like the one in this New Orleans neighborhood is vital and vulnerable kingdom work that bears the fruit of shalom.

Bowen (2008), an English professor at a CCCU member school in Canada, shares a similar curricular learning goal as Hubbard, to link the reading and hearing of story with tangible outcomes of shalom. Her learning environment involves freshmen students in the college classroom rather than local residents of an urban, poor neighborhood. This on-campus study expands the research on the relationship of curriculum and educating for shalom beyond off-campus learning experiences. Stimulated by the writings of Wolterstorff (1980a, 2004) and Gallagher and Lundin (1989) to consider the value of the arts and the role of faith within her content area, Bowen asks some probing questions about student outcomes in Freshmen English core courses, such as “How can reading literature become an instrument for shalom in the lives of freshmen university students? And, what are the specifically spiritual dimensions of this process?” (Bowen, 2008, p. 7).

Bowen (2008) sets out answering these questions by examining a variety of factors within the curriculum and the teaching-learning process. Given that her courses are situated within an academic department with set curriculum parameters, Bowen does not have as much freedom to incorporate interdisciplinary features within an international context as with programs such as the Creation Care Study Program. Realizing these parameters, Bowen carefully examines the curriculum factors she can influence in order to enable her students to become more careful readers of literature and more sensitive to the wounds of humanity and tangible expressions of shalom.

One primary curricular factor is the choice of narrative fiction Bowen selects for the course content. In her study, she explains that her class reads one novel and twenty short stories within the semester, “many of which struggle, as fiction is inclined to do, with what one student called the ‘misdirected things of creation,’ or what Wolterstorff

has called ‘humanity’s wounds’: family tensions, mental illness, adultery, racism, greed, social isolation, financial stress, class differences” (Bowen, 2008, p. 11). Alongside the narrative fiction selections, Bowen also had the students study *Literature Through the Eyes of Faith* (Gallagher & Lundin, 1989) and write journal reflections as a way to analyze and synthesize the stories and their faith perspectives.

Bowen (2008) also gives careful thought to the hermeneutic approach she implements with her students, stressing Ricoeur’s ideas that “stories teach us to reflect on our lives by suggesting various aspects of the human condition and various ways to engage with them practically and contextually” (p. 10). Engaging stories with such content provides the landscape Bowen deems necessary for students to view the human wounds and discern appropriate responses not only within the world of the stories but also within their own worlds. What Bowen desires from the interplay and subsequent interpretation and impact between the fictional stories and the students is similar to what Hubbard accomplished through bringing together the stories of real people that were heard and interpreted by college students. Further, both of these educators affirm that awareness of the need for and evidence of shalom is best realized through these shared relationships, between students and fictional characters or real-life people.

Bowen (2008) shows great intentionality directing the students’ learning to realize connections between literature and shalom. Part of the students’ final exam involved writing an essay describing how reading literature can help cultivate shalom. Bowen’s study includes numerous excerpts from these exams. She summarizes, “These students’ responses articulate something about the *power* of literature: that stories can help in cultivating shalom by developing in their readers both the insight and the motivation to

act justly and to serve compassionately” (pp. 11-12 italics hers). Sorting through these responses, Bowen identified three themes the students shared in common and that intersect in many ways with Wolterstorff’s comprehensive view of shalom:

Stories can 1) help us to understand other cultures, people, and contexts that are foreign to us; 2) help us to reflect on ourselves, our own fallenness, and our responses to life; and 3) draw us in to feel respect or compassion for the confused, the damaged, and the different (p. 12).

To these three themes, Bowen adds a fourth: “stories can’t save us” (p. 12). She desires her students to realize that “literature is not of itself morally or spiritually transformative; transformation is God’s business” (p. 16). This fourth theme becomes the focus of the second half of Bowen’s article as she discusses the role of classroom prayer and educating for shalom. Her thoughts on this and other ideas about student formation and pedagogy will be highlighted in the next section.

The five Christian higher educators (Bowen, 2008; Fikkert, 2007; Fountain & Elisara, 2005; Hubbard, 2009) cited in this section on curriculum not only address the impact of their curricular projects on the students and other participants, but also on themselves as teachers and learners. They realize that intentionally and creatively shaping curriculum towards addressing issues of justice, faith integration, critical consciousness, and educating for shalom, has, in turn, shaped them personally and professionally. J. K. Stronks (2008) shares a similar experience after attending an International Justice Mission conference in 1999 where Wolterstorff was the keynote speaker. Looking back, she reflects on the “powerful new way [she began] to think about the work [she] was already doing” (J. K. Stronks, 2008, p. 5), and observes, “these days,

working toward God’s shalom in this broken but redeemed world characterizes all that I do in the classroom” (p. 5). In 2008, eager to collaboratively share these insights about the relationship between teaching, justice, and shalom, J. K. Stronks organized the *Teaching for Justice* project. She enlisted more than 25 Christian higher educators from Whitworth University and ten other Christian colleges in North America to share essays about their stories and curriculum ideas of implementing Wolterstorff’s call “to teach to and for justice” (p. 7) as they “seek shalom in different disciplines” (p. 1).

The collection of essays in J. K. Stronks’ (2008) *Teaching for Justice* project features curriculum examples from a wide variety of disciplines in traditional classroom settings and off-campus initiatives. For example, Alberts (2008) evaluates the Central America study program at Whitworth University in regards to quantifiable results of a change in a student’s worldview and effective cross-cultural engagement. Laher (2008) reviews how the students in his Microenterprise Development Class at Whitworth University partner with the Spokane Neighborhood Action Program in order to understand issue of business planning and consulting with the goal of alleviating poverty. Parker (2008) presents a case study of an interdisciplinary and intercultural curriculum she developed for a January term through Whitworth University that focuses on issues of globalization within the context of Thailand. Parker affirms this program as an example of “teaching for justice” (Parker, 2008, p. 52). She encourages Christian higher educators “to create learning contexts that consistently underscore the creative tensions between our privileges *and* responsibilities as faithful (or faith-filled) global citizens, community members, and children of God” (p. 52 italics hers). These educators, and the others who

contributed to this project, present an obvious focus on bringing justice, front-and-center, into the educational process.

J. K. Stronks (2008) introduces these essays with her own brief essay on Wolterstorff's ideas of justice and shalom, highlighting Wolterstorff's biblical-theological foundation and reasons for teaching about justice and shalom. J. K. Stronks does not indulge in describing what Wolterstorff means by educating for shalom nor how he discerns the connection between justice and shalom. Neither does she describe to what extent the other educators, who submitted essays to the project, were aware of Wolterstorff's ideas on educating for shalom and justice. Her lack of content and explanation presents a gap in this project and may be related to the absence of references to Wolterstorff's ideas in the other essays. In fact, only two essays (Kaemingk, 2008; Mullins, et al., 2008) make reference to Wolterstorff, and none of the other essays mention shalom.

Kaemingk (2008) presents an overview of a course entitled, "The Biblical Theme of Shalom," which he taught at a Christian college that holds to a Reformed perspective. Kaemingk designed this course for non-theology major students who aspire to engage in what he calls "public square ministry" (p. 55). He aims "to train and encourage students to think biblically about how they can use their specific gifts to be agents of God's redemption and reconciliation not only in their personal lives but through these so-called secular callings" (p. 55). Within this context, Kaemingk introduces the biblical idea of shalom as developed by both Wolterstorff (1983, 2004) and Plantinga (1995, 2008). The students' final vocational and life application paper articulates their ideas of what it means to "live a life that is faithful to God's shalom" (Kaemingk, 2008, p. 57).

Mullins, et al. (2008) evaluate the outcomes of the “Social Action and Justice” program (SAAJ) at Pepperdine University, an off-campus educational initiative that combines theory and practice within the context of homelessness, racism, and poverty in Los Angeles. This program is part of the General Education program, allowing students an option for an off-campus learning experience with a focus on justice and shalom. This multi-faceted, four-semester program includes developing teacher-student mentoring, participating in field trips to poverty-stricken areas in Los Angeles, honing research, writing, and communication skills through readings, reflection papers and oral presentations, and completing an internship among an at-risk community. The authors evaluate this program in reference to Wolterstorff’s questions about Christian higher educational curriculum: “Will a curriculum aimed at shalom teach for justice? Will it present to its students the injustice and the deprivation of the world? . . . Will it ask if anything can be done about those wounds? (Wolterstorff, 2004, p.136-137). They conclude that the SAAJ program “both answers and asks these questions, challenging its students by teaching ‘*about* justice’ and ‘*for* justice,’ creating a graduate who ‘*practices* justice’” (Mullins, et al., 2008, p. 47 italics theirs).

While J. K. Stronks’ (2008) project shows good effort in collating curricular examples that in one way or another focus on issues of justice, one cannot assume that these educators share similar ideas about justice nor endorse Wolterstorff’s perspective. In comparison to the examples presented earlier in this section by Bowen (2008), Fikkert (2007), Fountain & Elisara (2005), and Hubbard (2009), the examples in Stronks’ project do not show the same level of intentionality nor do they articulate shared themes based on Wolterstorff’s ideas of educating for shalom and teaching justice, justly. An issue to

examine is whether or not, or to what extent, this project fits under the motto of educating for shalom and aligns with Wolterstorff's comprehensive model of shalom education. It may be best to regard J. K. Stronks' project as a variant, but not part of the mainstream, of the Christian higher educational research studies that purport educating for shalom. This project raises questions about the scope and elasticity of this motto, for it tugs at the boundaries of delineating what it means to educate for justice and shalom. Such a project can serve to prompt Christian higher educators who align with Wolterstorff's ideas of educating for shalom to be more articulate and forthright. While it is important to discern how such curricular examples fit with Wolterstorff's articulation of educating for shalom, it should also be noted that the examples in J. K. Stronks' project can produce positive educational outcomes that lead students to understand and participate in justice issues.

Two other curricular examples (Powers, 1973a, 1973b; Tang, 2011) are worth mentioning at the close of the section, for each shows an intended purpose of educating for shalom and justice, even though the educational venues are markedly different. Powers' (1973a, 1973b) writing, on behalf of the United Church Board for Homeland Ministries, predates Wolterstorff's writing on educating for shalom, but espouses a similar biblical-theological perspective, as well as, shared curricular ideas and desired student outcomes. During the 1970s, through numerous grassroots initiatives such as Church family camps, centennial celebrations, and inner city church ministry focus on racial tension, the United Church of Christ (UCC) leadership noticed an arising theme, shalom. They realized common threads of this theme being expressed within all of these venues: "a sense of well-being in the midst of threat, and the experience of covenant, justice, and celebration" (Powers, 1973b, p. 5). The United Church Board for Homeland

Ministries, of which Powers was the leader, partnered with the Joint Educational Development, a group of 6 denominations, to put together a curriculum emphasizing shalom. The committee agreed that the concept of shalom “was an appropriate one for reconceiving [*sic*] Christian education” (Powers, 1973a, p. 153), since they viewed shalom as a primary and necessary focus in regards to the cultural, social, and racial forces of the 1960s and early 1970s. This curriculum is an intergenerational approach towards showing signs of shalom through a variety of congregational life activities, and it includes resource articles by Walter Brueggemann and Letty Russell, both of whom continued to write on the topic of shalom.

Concurrent to the formation of this Christian Education Manual, *Signs of Shalom*, Powers partnered with members of an education team from Andover Newton Theological School to create a January semester course on shalom education. This course involved 35 participants, seminary students as well as church members. Powers (1973a) describes the overall approach:

Through a seminar on education for shalom to be held in January 1973 portray the various dimensions of the concept dealing with such issues as biblical and theological foundations, historical, educational, developmental implications, and organizational/change implications in a corporate setting. Stress particularly shalom from the black perspective and the marks of anti-shalom in contemporary life and culture. Invite persons from churches and the Andover Newton community to participate in this intense seminar. Focus the seminar's work on concrete project planning in a selected setting (p. 158).

Powers' intended approach with this seminary course as well as with the church education program aligns well with Wolterstorff's curricular intentions of emphasizing curriculum that is integrated, interdisciplinary, and intentional in order to build effective bridges from theory to practice and help participants develop a way of thinking as well as a way of being.

Tang (2011) promotes a similar biblical-theological perspective as Wolterstorff and that of the United Church of Christ (UCC), but configures his SHALOM model within the context of the Spiritual Formation Institute at Holy Light Presbyterian Church in Johor Bahru, Malaysia, where he serves as an elder. Under his leadership, the institute developed the SHALOM curriculum model, which focuses both on the meaning and concept of shalom as well as adopting the acronym SHALOM: “**S**tory, **H**earth, **A**ction, **L**earning, **O**neeness, and **M**aturity” (p. 2). Explaining the reason for such a title, Tang references Wolterstorff's (2004) description of shalom and explains, “The word shalom was chosen because it encapsules [*sic*] what CE is all about” (p. 4). Tang provides a framework for the SHALOM model which includes key features and concepts, and educational goals for each component of the acronym. Integration is one primary overarching curricular goal as expressed through the SHALOM desired outcomes: 1) community oriented rather than individualistic; 2) life-centered rather than school-based; 3) transformational rather than informational; 4) inter-generational rather than concentrated by age; and 5) equipping for service in the church and society (p. 4). These goals reflect the values Wolterstorff puts forward in developing curriculum that educates for shalom. Both this program and the UCC program, while focused on Christian

Education within the context of the church, share similar curricular features and goals for educating for shalom with Christian higher educators.

From the research studies described in this section, it is obvious that many Christian educators are influenced by Wolterstorff's ideas of educating for shalom and challenged to put his theoretical ideas into curricular practice. They confirm his conviction that the measurement of effective curriculum is based on how it "contributes to the mode of human flourishing which is shalom" (Wolterstorff, 2004, p. 24), and they endorse his qualities of effective curriculum, that it is intentional, interdisciplinary, integrated, and international. They also articulate their educational goals and desired outcomes as much based on the transformation of the students' ways of being as on their ways of thinking. The educators (Bowen, 2008; Fikkert, 2007; Fountain & Elisara, 2005; Hubbard, 2009; Kaemingk, 2008; Mullins, et al., 2008) cited in this section who align most closely with Wolterstorff's curricular ideas voice a similar biblical-theological perspective that shapes their theory and practice of educating for shalom. Their descriptions and rationales for their curricular programs more intentionally articulate their philosophy of education and their well-formed biblical-theological perspective in comparison to the essays presented in J. K. Stronks' (2008) project, which are loosely held together by the shared themes of justice and shalom. This observation suggests that the educators involved with J. K. Stronks' project either did not deem it necessary to articulate their perspectives or perhaps do not hold such perspectives in common and are not acquainted with Wolterstorff's ideas of educating for shalom. As more and more voices articulate goals and develop curriculum that aim to educate for justice and shalom,

it will be important to discern what they mean by this educational phrase and to what extent they endorse Wolterstorff's ideas.

### **What Others Add to Wolterstorff's View of the Nature of Teaching**

The final aspect which forms the framework for Wolterstorff's shalom model of education addresses the nature of teaching which involves both the pedagogy of teachers and the desired outcomes of students. While Wolterstorff seldom specifically addresses these issues as the main topics of his speeches and essays, he embeds wise advice regarding pedagogical strategies and insights on desired student outcomes within his broader themes of teaching for shalom and justice and considering the purpose of Christian higher education. He also recounts the impact of his personal experiences of observing injustice among black South Africans and Palestinians as touchstones in shaping his ideas about the nature of teaching.

Wolterstorff emphasizes the role of the teacher in helping students become active agents of learning rather than passive recipients. He stresses the importance of a "praxis-oriented" (Wolterstorff, 2002, p. 82) approach to learning and scholarship by encouraging educators to focus on helping students discuss and question issues for themselves, without being hand fed the answers and without assuming Christians need to always agree on their conclusions. In order to expand global consciousness among the students, Wolterstorff promotes interaction between students and others who hold alternative points of view, particularly when such interaction takes place outside of the classroom. Wolterstorff also highlights the role of worship and prayer within his model of educating for shalom.

Wolterstorff (2006) builds on the assumption that Christian educators are to “employ the categories of responsibility and love in thinking about what transpires in the classroom” (p. 32), by stressing the need to also employ the category of justice, for justice needs to be both “a hallmark of how we teach and one of the main goals of teaching” (p. 34). Teachers need to “teach justly for justice,” (p. 34) by helping students become alert to injustice as well as disposed towards pursuing justice. Wolterstorff realizes that teaching within Christian higher education needs to do more than help students develop a cognitive framework for dealing with issues of justice, for educating for shalom means that student outcomes show dispositions to act justly and to struggle against injustice. Teachers need to help students develop a Christian way of being in the world as well as a Christian way of thinking about the world so that they can see “the wounds of God behind the world’s injustice” (Wolterstorff, 2004, p. 154).

Wolterstorff (1980b, 2002, 2004) describes four teaching strategies by which teachers can help shape students to acquire tendencies or dispositions towards shalom and justice: 1) discipline, an ability to act or not act in certain ways in order to meet desired consequences; 2) modeling, the ability to imitate others, particularly teachers; 3) reasoning, the understanding of reasons to act or not act in certain ways; and most importantly, 4) empathy, the ability to understand and share others’ feelings, particularly suffering and rejoicing. Wolterstorff (2004) believes Christian colleges and universities in the West can easily lose touch with human reality and need to “confront its members with the suffering of the world . . . to evoke in us the empathy which is the deepest spring of ethical action” (p. 133). He challenges Christian colleges and universities to provide venues in which students can realize, first-hand, the plight of those experiencing injustice

and, in turn, can respond by working, praying, lamenting, and celebrating for shalom. To these four strategies of shaping dispositions of action, desire, and feeling, Wolterstorff (2004) suggests he would add “radical conversion” (p. 99), for while there is no strategy to induce such conversion, it does shape what people do and who they become.

As more and more Christian educators are influenced by Wolterstorff’s ideas of educating for shalom, they are focusing on ways to implement these ideas through the teaching and learning process. This final section gives voice to what others are saying and doing about educating for shalom in light of effective pedagogical practices and desired student outcomes. These authors, both in theory and practice, address ways to teach justice, justly as they describe the role and influence of the teacher as well as the desired outcomes of the students.

Gushee (1999) claims that Christian college professors often lack a kingdom vision that shows God’s work in the world from creation to the new creation, a work to establish shalom. He encourages Christian higher educators to “be animated by this kind of kingdom vision” (p. 150). He describes such educators in the following way:

These are people who wake up in the morning with a desire to spend the day advancing God’s reign in every possible way. They are ever on the alert for areas of human need, injustice, and oppression and want to be used by God to bind up the wounds of the broken and to set the captives free. They know that one way that God can use them is through their communication of this passion to their students, who by the hundreds will be sent out into the world as kingdom builders in various areas of human need” (p. 151).

Gushee sums up his lengthy description with three words from Wolterstorff: these educators want to “teach for justice” (p. 151). Gushee believes that such a vision is a “scriptural mandate for all God’s people and is thus a vision that should move the whole people of God” (p. 151).

As cited earlier in the chapter within the section regarding the purpose of education, G. G. Stronks and Blomberg (1993) express the purpose and vision for Christian education as “schooling for responsive discipleship” (p. 15), which aligns with Wolterstorff’s perspective of educating for shalom and responsible action. This vision for responsive discipleship is characterized by three desired student outcomes: “unwrapping God’s gifts, sharing each others’ burdens, and working for shalom” (p. 18). As the authors more specifically describe these characteristics, it is apparent that the pedagogical practices that lead to these outcomes as well as the desired student outcomes correlate with Wolterstorff’s ideas on teaching for justice, justly and enabling student dispositions.

First, G. G. Stronks and Blomberg (1993) intend for students to realize and develop the whole spectrum of their God-given gifts and abilities in order to more fully appreciate, understand, and experience God’s world and God’s work in their own lives and in the lives of those around them. Also, these authors envision that teachers will structure classrooms in order to “foster care and concern, justice and mercy, understanding and mutual support” (p. 28) so that students can share each other’s burdens by showing “heartfelt respect, compassion, and support for each other” (p. 26). Finally, this vision of responsive discipleship is complete as schools seek shalom. For G. G. Stronks and Blomberg, “a shalom-filled classroom is one where pedagogy reflects

tactfulness and trust, where curriculum fosters justice and harmony, where discipline redirects to discipleship, and where evaluation sensitively fosters self-reflective growth” (p. 29).

Joldersma (2001) agrees with this description of a shalom-filled classroom, stating that if teachers would practice such pedagogy, “they would be a good step down the road towards educating for social justice” (p. 114). Additionally, he believes that educating for shalom needs “a critical side . . . that engages students to become ‘sites of resistance’ with a healthy dose of distrust of the status quo injustices in which they are embedded” (p. 114). He emphasizes employing a “transformative pedagogy that will help students actively seek to understand social injustices” (p. 114). Joldersma’s pedagogical ideas support Wolterstorff’s call for developing a critical consciousness as teachers teach justice, justly.

Blomberg (2006) continues to articulate his vision for Christian higher education by developing the idea of character formation or “the getting of wisdom” (p. 102) within the context of spirituality seeking justice. While Blomberg does not address specific, desired student dispositions as does Wolterstorff, he speaks broadly of character formation as living a “spirit-filled life” (p. 96) that embraces the world and strives for right relationships. Further, he describes shalom as “the vibrant and dynamic mutual responsiveness that is the expression of a just order” (p. 102), and he sees shalom expressed through the display of virtuous character and the pursuit for justice. Blomberg also emphasizes growth and maturity in connection to an already-but-not-yet eschatological perspective as an appropriate indicator of character formation rather than “universal standards of achievement” (p. 101). While Blomberg’s treatment of character

formation and student outcomes is more theoretical than practical, he does provide foundational ideas that can aid teachers in their teaching practices and learning outcomes as they educate for shalom.

Several Christian higher educators (Fountain & Elisara, 2006; Hadaway, 2006; Smith, Steen, & et al., 2006; Steen & VanderVeen, 2010; VanderVeen & Smith, 2005) have explicitly focused on Wolterstorff's ideas regarding the nature of teaching and educating for shalom, particularly in regards to developing empathy and other valued dispositions among the students. Fountain and Elisara (2005), as "reflexive practitioners" (On Believing section ¶ 1), discuss the Creation Care Study Program (CCSP) from an "internal pedagogical audit" (On Believing section ¶ 1) perspective. They are forthright regarding the strengths and challenges of the pedagogy and desired student outcomes employed in this off-campus program.

The Creation Care Study Program prioritizes cultivating empathy through involvement in creation care and community development within a cross-cultural setting. In order to explain and bolster their pedagogy towards developing empathy, their research frequently cites Wolterstorff's concept of empathy. CCSP underscores Wolterstorff's value of making the walls between the school and the world much more porous, "of bringing life into the classroom and of bringing the classroom into life" (Wolterstorff, 2002, p. 139). They also agree with Wolterstorff's premise, "if people are to be energized to struggle to undo justice, it is important that they listen to the voices and see the faces of the victims so that empathy can be invoked" (p. 282).

CCSP deliberately implements these ideas through programs in Belize, New Zealand, and the Pacific Northwest that seek to create opportunities for students to

participate with victims of injustice and with polluted environments. CCSP emphasizes “humanity’s interrelatedness with the rest of creation” (Fountain & Elisara, 2005, On Believing section ¶ 7) as a call for their students to focus on earth justice as well as human injustice. Fountain and Elisara conclude that CCSP offers a “powerful and subversive pedagogical tool that can be used to help inspire belief,” (Conclusion section ¶ 1) encourage empathy, and enable a compassionate desire for justice. The researchers are well aware that the desired student outcomes of such pedagogy needs to be evaluated through the long-term impact of the alumni, for they state that “a shalom model of education should achieve tangible results both during school and also in all aspects of life well beyond only that context” (Conclusion section ¶ 2). They encourage further follow up and research of the Creation Care Study Program and the alumni in order to measure such outcomes.

Hadaway (2006) also aims to develop student dispositions toward justice by describing a “transformational pedagogy” (p. 144) involving a service-learning experience. In his article, he evaluates how moral formation and action can come about through converting a traditional pedagogy in a college course he teaches, “Poverty and Wealth: Issues in Economic Justice,” to a service-learning approach. Through a combination of philosophical argument, theological reflection, face-to-face encounters, and forming habits, Hadaway desires that the students will become “living embodiments of a rooted and growing justice” (p. 145). To determine these outcomes, Hadaway focuses on developing student dispositions or, “patterns of desire, emotion, attitude, and behavior, the collection of which forms the character of the individual” (p. 159).

Hadaway (2006) relies heavily on Wolterstorff's (1980b, 2004) articulation of forming student dispositions of discipline, modeling, reasoning, and empathy as he devises a "matrix of pedagogical strategies" (Hadaway, 2006, p. 163) to reach his intended learning goals. In evaluating the learning outcomes of his course, Hadaway extends Wolterstorff's ideas about cultivating student dispositions to consider how intentional and comprehensive pedagogical strategies can also "bulwark and uproot dispositions" (p. 150), for he realizes that students confront counter-dispositions when developing a disposition toward justice. He concludes, "tossing such students into situations where they must go through the motions of justice will not likely bear much fruit unless the ground of their dispositional set is being carefully tilled as well" (p. 158). Hadaway recommends that along with service-learning experiences, teachers need to include spiritual discipline exercises in order to help prepare the way of justice for their students. Hadaway believes that spiritual disciplines can provide a "moral gymnastics to help students address dispositional imbalances" (pp. 155-156) and move them towards practicing justice.

VanderVeen and Smith (2005) also build on Wolterstorff's ideas of cultivating student dispositions as they present a model for business management education to be implemented in a Christian college or university. At the outset, they provide Wolterstorff's rationale on incorporating professional programs into a liberal arts education program. They also underscore his challenge to teachers of such professional programs, that students need "to think seriously within a Christian context about the place of that occupation or profession in our society" (pp. 109-110). They address this challenge by asking this question: "How do we get our students, both Christian and non-

Christian, to make positive contributions to the work of the Lord and be successfully engaged in the highly influential profession of business?” (p. 109).

VanderVeen and Smith (2005) answer this question by describing a curriculum model built on *direction* and *structure*. They suggest “the direction of a management program influences the attitudes of students toward a purpose of management” (p. 114). It is within this context that they rely on Wolterstorff’s ideas of cultivating dispositions toward shalom. Likewise, the structure of the program focuses on developing and enhancing the students’ skills, particularly “critical thinking, learning how to learn, and persuasive dialogue” (p. 114). Furthermore, they situate these two components of their model, direction and structure, within the broader philosophy of critical learning, which they regard as consistent with Wolterstorff’s model of shalom education. Their ultimate desired outcome for this program is “to prepare students to be citizens of the Kingdom of God in terms of being purveyors of shalom and of the global economy in terms of being management practitioners” (p. 114).

In order to meet this desired outcome of the business management program, VanderVeen and Smith (2005) set forth three pedagogical strategies: perspectival learning and experiential learning, which develop and enhance the students’ skills, and service learning, which reinforces these skills as well as encourages the development of empathy. While VanderVeen and Smith offer few tangible examples of how empathy can be cultivated within this business management model, they do underscore the need for these business students to be “exposed to and experience different cultures and people of diverse economic status” (p. 125), and in so doing, the students will “develop empathy toward shalom” (p. 125).

VanderVeen and Smith, along with their Hope College colleague Steen (2006), develop the relationship between shalom and business education further by creating an educational framework for “doing ‘good’ and doing ‘well’” (p. 113). Their study focuses on evaluating learning outcomes of business management alumni. Positioned within a Christian worldview, they define “good” in terms of the biblical concept of shalom, emphasizing Wolterstorff’s idea of striving for harmonious and right relationships with God, others, and the world. Within the area of business management, students need to be prepared to develop right relationships that yield justice. This preparation involves molding student dispositions towards beneficial action. The authors incorporate Wolterstorff’s “five shapers of inclinations to act: discipline, modeling, reasoning, radical conversion, and empathy” (p. 114), with particular emphasis on developing empathy in order for students to be disposed towards doing “good.” They promote pedagogical strategies involving experiential learning and service learning projects to foster such dispositions.

The authors also expect their business management alumni to do well in terms of the biblical concept of shalom. They explain that “being called to do ‘well’ means that God invites us to be successfully engaged in whatever stations he calls us to” (Smith, Steen, & et al., 2006, p. 117). They describe two outcomes of doing well: “delight and fulfillment” (p. 117), which are directly related to Wolterstorff’s ideas of becoming shalom-makers. Business management students need to be prepared to be successfully engaged in their fields of work, and through such successful engagement comes delight and fulfillment. This preparation involves deepening knowledge and learning skills that will help the alumni flourish in their work places.

In order to enable business management students to do well, Smith, Steen, et al. (2006) stress the pedagogical approach of perspectival learning, which Steen and VanderVeen (2010) define in a subsequent article as a learning strategy that “can teach students to see phenomena not only from various points of view, but also from various worldviews . . . by asking students to think about assumptions, concepts, models, and theories” (Steen & VanderVeen, 2010, p. 14). Wolterstorff (2004) also advocates for perspectival learning having a place within Christian higher education as long as “those who practice it not only articulate their own perspective but honor the other by taking the risk of engaging in genuine dialogue” (Wolterstorff, 2004, p. 239). Steen and VanderVeen provide numerous tangible examples of implementing perspective learning, or what they call “cognitive empathy” (Steen & VanderVeen, 2010, p. 13) within a business management program in order to “help students engage and transform culture in the pursuit of shalom” (p. 14). The ongoing scholarship and educational contribution of Smith, Steen, and et al. benefit the growing interest in what it means to educate for shalom within Christian higher education.

Already in 1966, in an address to a group of Christian educational leaders, Wolterstorff emphasizes the need for teaching to “always have its face toward the students” (Wolterstorff, 2002, p. 20) in order to equip students “for the practical business of living the Christian life” (p. 18) and “to actively contribute to the formation of Christian culture” (p. 31). Over the next four decades, Wolterstorff develops and expands these thoughts within the framework of educating for shalom, which includes the call for teachers to “employ the categories of responsibility and love in thinking about what transpires in the classroom” (Wolterstorff, 2006, p. 32) and to “teach justly for

justice” (p. 34). Wolterstorff suggests that teachers need to consider not only how to shape students’ minds but also their lives. He considers discipline, modeling, reasoning, and empathy such shapers of action. As well, he regards the importance of worship, prayer, and God’s work of radical conversion in the process of shaping students’ lives (Wolterstorff, 2004, p. 99). Highlighted here are the voices of Christian educators (Bowen, 2008; Fikkert, 2009; Fountain & Elisara, 2005, 2006; Koops, et al., 2005; Martin, 2008) who have been influenced by Wolterstorff’s call for such teaching and focus on the role of the teacher and her pedagogical strategies for helping to equip students for the Christian life.

Koops, et al. (2005) address the idea of fostering a healthy school culture by focusing on the faculty as the “living curriculum” (p. 7) for they serve “as role models whom students imitate in class and long afterward” (p. 7). Promoting a perspective of incarnational learning, Gill (1979) describes college faculty members as “the enfleshment of commitment and knowledge,” (A Drastic Change section, ¶ 3) as they take on the role of colleagues and “paradigms of that which we ‘profess’ both academically and religiously” (A Drastic Change section, ¶ 3). Koops et al. see a direct link between the dispositions demonstrated by teachers and those desired of students. Teachers “are called to be a channel, a conduit of God’s grace to colleagues and to the students in their care” (Koops, et al., 2005, p. 6). Teachers need to provide safe and trusting environments and exhibit respect and acceptance of all students in order to foster a healthy school culture that encourages students to fully develop. These authors specifically describe a healthy school culture as one that cultivates inquiry both among its students and teachers. They cite examples of how Lexington Christian Academy implemented a three-year faculty

development plan of cultivating inquiry within the areas of Christian worldview, mentoring, and community formation in order for the faculty members to in turn cultivate such inquiry among the students. Wolterstorff was one of several educational leaders involved in this project. The positive outcomes of this plan show that this academy values and empowers their teachers to be vital participants in establishing a healthy school culture that is committed to bringing shalom.

Martin (2008) ponders his dual roles as pastor and professor as he considers pedagogical methods that will enable faith development among his college students. As a Lutheran pastor, Martin expresses his intentionality of realizing his call to be a minister of *word and sacrament* while being situated within the context of a private liberal arts college classroom with a Lutheran heritage. Martin understands the pluralistic and secular underpinnings of this college environment; yet, influenced by Wolterstorff's idea of educating for shalom, he endeavors to implement pedagogical strategies such as, high-level critical thinking skills, honest, open discussion about interfaith perspectives, and possible action steps students can take to realize a vision of shalom and justice, that will lead toward faith development in his students. While Martin's learning context is markedly different than that within an intentionally Christ-centered college or university, he demonstrates how Wolterstorff's ideas of educating for shalom can influence his pedagogy and ultimately the outcomes of student learning.

Working within the context of a Christian college that promotes a Reformed perspective, Bowen (2008) also shows commitment to enabling the faith development of her freshmen English students as she focuses on connecting literature and shalom. In her study, she shares that she perceived such faith development would be realized through

helping her students become more careful readers of narrative, particularly with links to the concepts of justice and shalom. For this reason Bowen employed pedagogical strategies based on asking open-ended questions and encouraging participation through a variety of group activities. Initially, she was satisfied with the results, for the students' responses "articulate something about the *power* of literature: that stories can help in cultivating shalom by developing in their readers both the insight and the motivation to act justly and to serve compassionately" (pp. 11-12 italics hers). Yet, one question lingered: "How [does] this learning of compassion and understanding and narrative identity relate to spiritual growth in the learner?" (p. 16).

To answer this question, Bowen turned to Wolterstorff's comments on describing the graduate "who prays and struggles for the incursion of justice and shalom" (Wolterstorff, 2004, p. 26). She also realized the importance of recognizing how radical conversion can shape students' lives. This is when Bowen began focusing on the role of classroom prayer. She begins each class reading scripture and praying with the students. She expresses concern that "we might talk too much about God's presence in our world and forget to talk with him . . . we can forget to ask for the indwelling and transforming power of the Holy Spirit of Christ in our daily lives" (Bowen, 2008, p. 16). When asked by a student why she reads scripture and prays at the beginning of every class, Bowen answered, "Well, I guess I am wanting in a very conscious way to invite God to be brooding over our classroom" (p. 17). For Bowen, educating for shalom means that faculty members will consciously entreat God to be at work in and among the students, working for radical conversion to bring about growth and flourishing in all areas of learning. She realizes that faith development is difficult to measure, but she intends to

help her students engage with texts that will spur such discussions and awareness.

Bowen shares that she prays to God to do the transformational work.

The Creation Care Study Program (Fountain & Elisara, 2005) also incorporates prayer and worship as part of a broader pedagogy to inspire students toward “an earthy faith” (Being and Believing section ¶ 2) that focuses on justice and shalom. Sunday evening Community Nights provide a venue where students take part in a “creation spirituality” (Re-envisioning Creation section ¶ 1) worship experience, which involves scripture meditation within the context of nature. Along with planned services led by the CCSP leaders, students, often working in groups, are also encouraged to paraphrase psalms or other scripture passages as re-imaginings of biblical texts in the light of the Belizean context (Belizean Psalms, 2006). Through this writing, the students draw on specific experiences and reflections of their involvement with CCSP and capture these through their honest and passionate expressions based on the original biblical texts. These passages reflect both the students’ experience of delighting in creation and lamenting over injustice. Each week one of these paraphrased scripture passages is used as part of the Community Nights worship experience. The students also post their passages on a blog that chronicles their CCSP experience. Fountain and Elisara stress that because shalom is the central mission of CCSP, intentional worship, which involves both delight and lament, provides a venue for students’ to enhance their relationship with God and others.

Fikkert (2009), in his article on forming Christian colleges as missional communities through methods such as Participatory Learning and Action (PLA), forthrightly discusses the work of the Holy Spirit and the role of prayer in realizing

outcomes of educating for shalom. He wants to make sure that the outcomes and benefits of curriculum, such as PLA, are not only attributed to psychological or social factors but more importantly to the transformative power and sanctifying work of the Holy Spirit.

Fikkert references Wolterstorff's insights on developing student dispositions and testifies:

Transformative education – education for shalom – requires a miracle to take place in the hearts of the students and teachers. Without the work of the Holy Spirit, it is simply impossible to create the dispositions that Wolterstorff rightly seeks. Hence, praying for miracles must become one of the primary tools in educators' kits" (p. 367).

By highlighting the practice of prayer and the role of the Holy Spirit, Fikkert emphasizes his perspective on Wolterstorff's shalom model of education; that it is not only to equip the hands but also transform the hearts of students as they discover what it means to be agents of shalom.

The nature of teaching, as described by pedagogical practices and desired student outcomes, is the final aspect of Wolterstorff's shalom model of education. Through theory, educational practice, and personal experiences, Wolterstorff addresses the importance of how the teacher can help shape the student's thinking and being in order to live a Christian life that embodies justice and shalom. The educators cited in this section express their agreement with such a perspective and provide a variety of tangible examples of educating for shalom with a focus on the practice of the teacher and the desired outcomes of the student.

In developing a vision for responsive discipleship, G. G. Stronks and Blomberg (1993) emphasize "a shalom-filled classroom" (p. 29) that establishes trust, promotes

justice, and fosters personal growth and development. Joldersma (2001) and Hadaway (2006) speak of implementing a transformative pedagogy that enables students to understand and respond to injustices. Other educators (Fountain & Elisara, 2006; Hadaway, 2006; Smith, Steen, & et al., (2006); Steen & VanderVeen, (2010); VanderVeen & Smith, 2005) present studies that focus on particular learning environments such as off campus programs, service-learning projects, and business management programs that aim to cultivate empathy and other dispositions and skills. Bowen (2008), Fountain and Elisara (2006), and Fikkert (2009) emphasize Wolterstorff's idea of equipping students both in their being and thinking by showing ways in which prayer and worship can become part of the Christian higher educational learning environment. Within the framework of educating for shalom, all of these educators validate the critical role of teachers teaching justice, justly in order to ready students for the Christian life.

## **Conclusion**

Wolterstorff has been embracing the use of shalom as an overarching mission and vision within the context of Christian higher education for more than 30 years. His call to Christian higher educators is clear: "If a college commits to serving God, then it must commit to the cause of justice in the world and the vision of shalom" (Wolterstorff, 2004, p. 25). Wolterstorff's comprehensive shalom model shows the breadth and depth of what he means by the motto, educating for shalom. He situates this model within his biblical/theological worldview, he shapes it by his biblical understanding of shalom, he promotes it as the main purpose of Christian higher education, and he describes it through

various components of the educational process such as the analysis of the social context, the idea of Christian learning and scholarship, the curriculum, and the nature of teaching (Wolterstorff, 2004).

Over the past three decades, more and more educators are voicing their support for Wolterstorff's idea of educating for shalom. The metaphor of a pebble dropped in a pond that generates expanding bands of encircling rings aptly describes the influence of Wolterstorff's model of shalom education among a growing and more diversified group of Christian higher educators. Hamilton (2005) suggests that voices of those from within a Reformed perspective have mingled with those from a broader evangelical perspective spawning a wide range of dialogue, conferences, and published material that support the idea of educating for shalom. J. K. Stronks (2008), Bowen (2008), Hubbard (2009), and others (Fernhout, 2006; Fikkert, 2007; Fountain & Elisara, 2005, 2006; Hadaway, 2006; Kaemingk, 2008; Martin, 2008; Smith, Steen, et al. 2006; Wells, 2004) provide testimonials of the professional and personal outcomes they have experienced by focusing on educating for shalom.

Carpenter (2004, 2008) speaks of a movement forming among Christian colleges and universities in the global South and East that resonates with Wolterstorff's call for educating for shalom. He recognizes a "common desire for integrity in academic and intellectual life is drawing Christians together from a variety of traditions" (Carpenter, 2004, ¶ 1). Evidence of this movement and Wolterstorff's call for shalom reverberate from the more than 100 articles cited in this chapter that address the definition of shalom and the five foci of Wolterstorff's shalom model of education: 1) the goal and purpose of

education; 2) the analysis of the social context; 3) the idea of Christian learning and scholarship; 4) the curriculum; and 5) the nature of teaching (Wolterstorff, 2004).

At the beginning of this chapter, two questions were posed in order to better understand the spread of Wolterstorff's influence through the growing use of the term, shalom, and the phrase, educating for shalom: 1) How do these Christian higher educators interpret and implement the words and phrases such as, shalom, educating for shalom, and a shalom model of education? And, 2) How do they substantiate as well as deviate from or expand upon Wolterstorff's perspective of educating for shalom as described in Chapter 2? Without revisiting all of the highlighted points in each of the above sections, several summary statements can be offered here.

Apart from several biblical and theological scholars (Brueggemann, 1976, 1982, 2001; Goheen and Bartholomew, 2009; Groome, 1998; Hanson, 1984; Plantinga, n.d., 1995; 2002; Yoder, 1987) who deal extensively with the definition and concept of shalom, the majority of the Christian higher educators highlighted in this chapter reference Wolterstorff's definition and description of shalom rather than render the concept in their own words. Perhaps this shows that they accept the expertise of Wolterstorff's articulation and combine this with their expertise in areas of mission, vision and educational practice.

Wolterstorff provides a broad, semantic range and multi-faceted definition of shalom that emphasizes ideas such as God's vision of hope and flourishing for humanity and the world, a tangible connection between justice and shalom, a focus on establishing and nurturing harmonious relationships, an already-but-not-yet eschatological reality of God's kingdom, and a command and invitation to embody and pursue shalom as shalom-

makers, yet most of these educators focus primarily on one or two features of this definition.

While these educators endorse Wolterstorff's broad definition, their treatment of the idea of shalom may be more specific because of their educational intent. For example, Hubbard (2009) emphasizes shalom as a vision for flourishing in order for students to help community members deal with issues of injustice and develop authentic, harmonious relationships. Bowen (2008), Fikkert (2007), and Martin (2008) express concern for the spiritual formation of their students and focus on the role of worship and prayer within the larger sphere of educating for shalom. Fernhout (2006), Hasseler (2008), and Plantinga (n.d.) stress the relationships between educating for shalom and the purpose for Christian higher education.

Several of the educators (Anderson, 2006; Brown, 2008; Fountain & Elisara, 2005, 2006; VanderVeen & Smith, 2005) cited in this chapter deal substantively with the idea of shalom and educating for shalom, while others (Bowen, 2008; Carpenter, 2003, 2004, 2008; Edlin, 2009; Fikkert, 2007; Hasseler, 2008; Freytag, 2008; Koops, et al., 2005; Martin, 2008; Smith, Steen, & et al., 2006; Steen & VanderVeen, 2010; Stronks & Blomberg, 1993) refer to these ideas sparingly, but as if assuming their audiences understand the meaning.

As editor of the project, "*Teaching to Justice: Christian faculty seek "shalom" in different disciplines*", J. K. Stronks (2008) highlights Wolterstorff's shalom perspective and attests to the impact these ideas have had on her teaching. Yet, only 4 of the 19 authors included in Stronks' project mention the idea of shalom in their articles; they

refer only to justice. This raises the question of how well these authors understand the comprehensive idea of educating for shalom, beyond the practice of pursuing justice?

Wolterstorff shows the relationship between justice and shalom by calling justice “the ground floor of shalom” (Wolterstorff, 2004, p. 23). He espouses ideas of educating for shalom that fit with teaching justice, justly and practicing justice, particularly among the poor and marginalized, those he calls, the “quartet of the vulnerable” (Wolterstorff, 2008b, p. 55), the widows, orphans, aliens, and impoverished. Anderson (2011), Carpenter (2004, 2008), Fountain and Elisara (2005, 2006), Fikkert (2007), Gornik (2012), Hubbard (2009), Kaemingk (2008), Mullins and et al. (2008), and Myers (2011) share this commitment to intentionally reach out to this constituent group as Christian colleges and universities educate for shalom. They validate Wolterstorff’s (2004) prophetic call to see the wounds of humanity behind the world’s injustices.

Just as it is likely to assume that educators who focus on teaching for justice may not understand or be acquainted with Wolterstorff’s comprehensive idea of educating for shalom, so, too, it is plausible to assume that articulating ideas about educating for shalom in print may not necessarily imply implementing these ideas in practice. Presidents’ reports (Fernhout, 2006) and college website pages (Plantinga. n.d.) may well stress language about the vision of shalom in Christian higher education, yet these documents may not illustrate how this vision is being put into practice.

Joldersma, (Wolterstorff, 2004) is the first to describe Wolterstorff’s vision of shalom as a shalom model of education. He uses this phrase in contrast to other educational models Wolterstorff discusses regarding the purpose of Christian higher education. Joldersma also speaks of a “shalom framework” (p. xv) which encapsulates

the five aspects of educating for shalom as discussed in this chapter. Several other educators (Fountain & Elisara, 2006; Smith, Sullivan, & Shortt, 2006; VanderVeen & Smith, 2005) also adopt this phrase to describe their educational approach as founded on Wolterstorff's ideas.

The majority of educators cited in this chapter use the phrase, educating for shalom, rather than a shalom model of education to imply the process and goals in educating rather than a particular model of education. Wolterstorff (2004) introduces the phrase, a shalom model of education, during a lecture in the 1980s, but prefers using the language of a vision of shalom rather than a model of shalom. He expresses shalom as a comprehensive vision and likens this to an architect who begins working with form and light and shadow and gradually brings about content and image with more clarity and articulation (Wolterstorff, 1983).

Many of the educational leaders and practitioners included in this chapter strengthen Wolterstorff's ideas of educating for shalom by bringing form to content and shape to image as they articulate their purpose for Christian higher education (Fernhout, 2006; Freytag, 2008; Fikkert, 2007; Hasseler, 2008; Plantinga, n.d., 2002), emphasize the need for analysis of the social context (Anderson, 2006; Carpenter, 2004, 2008; Freytag, 2008; Fountain & Elisara, 2005, 2006; Gallagher, 2010; Goheen, 2007; Hubbard, 2009; Martin, 2008; Newell, 2009, Steen & VanderVeen, 2010), validate pursuing Christian scholarship and learning (Carpenter, 2003; Edlin, 2009; Glanzer, 2008; Jacobsen & Jacobsen, 2004; Joeckel & Chesnes, 2012; Litfin, 2004; Walsh & Middleton, 1984), develop effective curriculum (Bowen, 2008; Fikkert, 2007; Fountain & Elisara, 2005, 2006; Hubbard, 2009; Kaemingk, 2008; Mullins & et al., 2008; Tang, 2008, 2011), and

cultivate appropriate teaching strategies and desired student outcomes (Blomberg, 2006; Fountain & Elisara, 2005, 2006; Hadaway, 2006; Joldersma, 2001; Martin, 2008; Smith, Steen, & et al., 2008; Steen & VanderVeen, 2010; Stronks & Blomberg, 1993; VanderVeen & Smith, 2005).

The breadth of Wolterstorff's influence and the comprehensiveness of his shalom model are accepted by others (Fowlkes, 2003; Grooms & et al., 2008; Goheen, 2007; Holtrop, 2004; Jacobs, 2007; Peace, 2012; Stronks & Blomberg, 1993) even as they either limit the scope of his ideas by subsuming these under a larger educational framework or by proposing an alternative educational phrase. Wolterstorff's scope of acceptance and influence by such a numerous and diverse group of voices validates the usefulness of the phrase, educating for shalom, within the context of Christian higher education.

## CHAPTER 4

### Introduction

This chapter is an effort to bring this study full circle, a study that begins by describing Wolterstorff's view of shalom and his understanding of what it means to educate for shalom. Chapter 3 highlights more than 100 voices that speak and write about the meaning of shalom and implications of educating for shalom within the context of Christian higher education. Through the gracious and generous personal involvement of Dr. Nicholas Wolterstorff, this chapter offers his current voice as he rearticulates what he means by the word, shalom, and the phrase, educating for shalom, and as he speaks to what others are saying about the use of this phrase within Christian higher education. I am deeply grateful for his contribution through our email exchanges, as he shares his thoughts, his experiences, and his concern to see the endeavors of Christian higher education flourish. He not only furthers the call to educate for shalom, but he embodies this call as both an astute Christian scholar and remarkable human being.

The format of this chapter reflects my question and answer email exchanges with Wolterstorff, focusing on four areas that provide room for his voice of summary and evaluation regarding the idea of educating for shalom and the ways in which others are interpreting and implementing this phrase. These four areas of question and answer include: 1) the origin of the phrase, *educating for shalom*, and the meaning of *shalom*; 2) educating for shalom as a model for Christian higher education; 3) educating for shalom as a motto for Christian higher education; and, 4) the impact or outcomes of using the phrase, educating for shalom, within Christian higher education. To enable further

discussion of Wolterstorff's questions and answers, the voices' of other educators, as well as my own, are interspersed among Wolterstorff's remarks.

### **The Origin of the Phrase, *Educating for Shalom*, and the Meaning of *Shalom***

Likened to the metaphor of a pebble dropped in a pond that forms expanding bands of encircling rings, the idea of educating for shalom has grown significantly among a broadening group of Christian higher educators. This idea has extended well beyond the circles of the Reformed tradition to include member institutions of the Council for Christian Colleges and Universities (CCCU) as well as other mainline Protestant and Catholic schools in North America and around the world.

Hutchings (2010), through her research with the Carnegie Foundation, studied the movement of teaching and scholarship within higher education in America. She noted two main factors that generated this movement, and these factors can also be applied to the growing movement of educating for shalom. First, as cited in Chapter 3, educating for shalom is engaging more and more faculty members from a variety of disciplines and institutions around the world. These colleagues share a sense of common cause. They also express experiences of personal growth and transformation through their engagement with educating for shalom. Second, Hutchings credits conferences, shared curricular projects, edited books, journal articles, and other types of collegial learning circles for encouraging greater ambition and deeper engagement in this movement. The leadership and input of higher educational groups and organizations, such as the CCCU, IAPCHE, and the Kuyers Institute for Christian Teaching and Learning, have spawned curricular

projects, journal articles, and collegial discussion regarding the idea of educating for shalom. Such groups provide avenues of connectivity for educators and scholars.

As Hutchings (2010) analyzes the growing movement of teaching and scholarship within the context of higher education, she sees the challenge is “to weave this ‘movement’ into the ongoing rhythms of academic life and institutions; to move from ‘catch-phrases’ to ‘systemic change’” (p. 69). An educational phrase or motto, if it is intentional, is embedded in the institutional culture and reflects both the institution’s image as well as its ideology (ASHE, 2005). These mottos can stimulate institutional culture, and reciprocally, institutional culture can encourage acceptance and growth of an educational phrase such as educating for shalom, as shown through convocations and annual reports by Presidents (Bishop, 2008; Fernhout, 2006), statements on institutional calling and issues of antiracism and reconciliation (Brown, 2008; Plantinga, n.d.), approaches to scholarly research (Carpenter, 2004, 2008; Edlin, 2009; Gallagher, 2010; Smith, 2012; Van Zanten, 2012), shared biblical, theological, and philosophical perspectives regarding interpretations of shalom and justice (Hardy, 2006; Hasseler, 2008; Fikkert, 2007; Goheen & Bartholomew, 2008; Jacobs, 2007; Plantinga, n.d., 1995, 2008), and application of these interpretations through academic department programs (Bowen, Fountain & Elisara, 2005; Hubbard, 2009; Smith, Steen, and VanderVeen, 2008; Steen and VanderVeen, 2010; VanderVeen and Smith, 2005).

Over the past three decades, Wolterstorff has also helped this movement of educating for shalom grow by speaking at numerous conferences, writing books and journal articles, engaging in curriculum projects, and discovering his prophetic voice regarding issues of justice and shalom through personal experiences. When asked

whether such growth of the idea and implementation of the phrase educating for shalom surprises him and why he thinks such growth has occurred, he gave this response:

It [educating for shalom] seems to have spoken to some felt lack in how people were thinking. But just what that was, I don't know. Am I surprised that it has caught on? Well, yes, in some ways. It is so different from the old standard Reformed view, Christian education is to inculcate a world and life view. And, it offers a much more expansive picture than standard evangelical thinking. So, yes, I am surprised (Wolterstorff, personal communication, February, 18, 2013).

Before unpacking what Wolterstorff is saying in his response, it is important to understand how he came to think about educating for shalom through being shaped by his family, church, school, and life experience.

Wolterstorff grew up in a “feisty, passionate, bright, loyal” (Wolterstorff, 1993, p. 266) family of Dutch immigrants, living in a small, farming community in Minnesota. As he reflects back on his growing up, he values the family times of eating together at Sunday lunches and discussing together over a whole array of topics. The interrelationship and interaction between church, home, and school were very important to Wolterstorff’s family, and the Bible was the center of each of these spheres. He writes, “Christian experience was the experience of appropriating the Bible, the experience of allowing the Bible to shape one’s imagination and emotion and perception and interpretation and action. . . . Here one learned what God had done and said, in creation and for our salvation (p. 263-264). Wolterstorff identifies himself as “one who was bequeathed the Reformed tradition of Christianity” (p. 268) accepting this tradition

as grace rather than burden and learning this tradition through “words and silences, ritual and architecture, (p. 263).

Already as a student at Calvin College, Wolterstorff began writing about Christian education, drawing attention to the falsity that its purpose is to indoctrinate students into the Reformed tradition and safeguard them from the evils of culture and society (Wolterstorff, 1952). His college experience challenged him “to interpret the world, culture and society in the light of Scripture – to describe how things look when seen in Christian perspective, to say how they appear when the light of the gospel is shed on them” (Wolterstorff, 1993, p. 269). What he learned as a student at Calvin College he put into practice as a professor, seeing himself as a member of a Christian learning community that has been “an instrument of grace, supporting me in my Christian reflections – challenging, correcting, supplementing, encouraging, chastising, disciplining” (Wolterstorff, 1993, p. 271).

During the 1980s several unexpected and formidable experiences brought Wolterstorff to a point of deep reflection and reorientation. Through interaction at conferences and visits to Palestine and South Africa, he found himself grappling not only with issues of injustice, but “with the faces and voices of people suffering injustice” (Wolterstorff, 1993, p. 272). He writes:

Slowly I began to see that the Bible is a book about justice, but what a strange and haunting form of justice! Not our familiar modern Western justice, of no one invading one’s right to determine one’s life, as one will. Rather the justice of the widow, the orphan and the alien (p. 273).

Wolterstorff's view of justice soon enlarged to include a vision for shalom. This shalom was shattered when his son died in a tragic accident. Through this painful experience, Wolterstorff reflected on learning to own his grief, redemptively, and he realized that God's love is expressed through suffering. Wolterstorff (1993) shares that through these experiences he heard God saying that he must speak up for these people, find his prophetic voice, and learn to love and suffer, with gratitude, for that is what it means to be human.

In our email interview, I asked Wolterstorff how he came to think about the idea of shalom and educating for shalom. He replies with this narrative:

It all began with the perplexity I felt upon flying back from my first trip to South Africa, where I was confronted head-on with issues of injustice. I felt I had been called by God to speak up for the so-called blacks and coloreds. But I was a philosopher -- and I loved philosophy. I also loved the arts, and taught our department's philosophy of art course. And I had gotten involved in liturgy. I had also gotten involved in some city planning issues in Grand Rapids. And I had been involved in the civil rights movement and in opposition to the Viet Nam war. And I had a family. I distinctly remember feeling, on that trip back from South Africa; my life was falling apart into fragments (Wolterstorff, personal communication, February, 18, 2013).

In an address to Christian teachers, Wolterstorff (2002) reflects on these life experiences, sharing that prior to these stories he viewed the role and purpose of Christian education as fitting within the cultural mandate given by God in Genesis 1:28, which is expressed through the idea of a world and life view. He saw this mandate as

focusing on development, or bringing forth potential of culture and society. Then he explains, “some things happened to me . . . The thoughts and words that I had been bequeathed and that I had repeated seemed to me irrelevant to what I had to come to terms with; they were not mistaken but inadequate, incomplete” (p. 257). When Wolterstorff reflected on the plight of the Palestinians and black South Africans, he realized that “the source of pain was injustice, not lack of development, the pressure of the oppressor’s boot on their neck, not the lack of a builder’s trowel in their hand” (pp. 257-258). Realizing this, he knew that because Christian education aims to “equip God’s people for their work in the world” (p. 258), schools must teach “for justice and peace [shalom] while *exhibiting* justice and peace” (p. 258, italics his).

Besides these life-shaping experiences, I asked Wolterstorff if any particular scholars or educators shaped or influenced his thinking about shalom. For example, Brueggemann (1982), Groome (1977), and Yoder (1987) were writing on the topic of shalom about the same time as Wolterstorff started using it in his speaking and writing. Smith (2007) proposes a connection between Comenius’ metaphor for education, *the garden of delight*, and Wolterstorff’s idea of educating for shalom. Was he aware of these writings when he started to address the topic of educating for shalom? Did these scholars influence him in any way? Wolterstorff’s answers these questions by continuing his narrative:

Then it occurred to me, shortly after I got back home -- I have no memory of how it occurred -- that everything I cared about was an aspect of shalom. I don't recall having read anybody on the topic at the time. So I got out a biblical reference book from the library, and looked up all the occurrences of "peace" in the Old

Testament and New Testament. And, as I recall, I looked up shalom and eirene in Kittel's Theological Word Book. That, then, is the origin of the passage in *Until Justice and Peace Embrace* (1983) about shalom. That was the first time I wrote about it. The fact that I don't refer there to anyone else indicates to me that I had probably not yet read Brueggemann, Yoder, etc.; the passage in *Until Justice and Peace* is based entirely and exclusively on Scripture (Wolterstorff, personal communication, February 18, 2013).

Wolterstorff's (1983) first treatment of shalom is a brief, four-page interlude that is rich in thought and full of Old and New Testament scripture references. Seeking to give clarity and meaning to his fragmented thoughts and experiences, he expresses his understanding of shalom as both God's gift and our mission.

Even though the full incursion of shalom into our history will be divine gift and not merely human achievement, even though its episodic inclusion into our lives now also has a dimension of divine gift, nonetheless it is shalom that we are to work and struggle for. We are not to stand around, hands folded, waiting for shalom to arrive. We are workers in God's cause, his peace-workers. The *mission Dei* is our mission (p. 72).

As a follow up to the narrative cited above, I asked Wolterstorff what he means by shalom being the "most promising concept for capturing God's and our mission in the world" (Wolterstorff, 2002, p. 79). Wolterstorff's response:

What I mean by saying that shalom is "the most promising concept" is that it now really does seem to me that to love the neighbor is to seek the neighbor's shalom in all dimensions; and when Scripture says that God loves us, it means that God

seeks our shalom, our flourishing. Shalom is what love aims at. That's why I think it is the most comprehensive (promising) concept (Wolterstorff, personal communication, February 18, 2013).

What Wolterstorff expresses here, that shalom is the target of God's love and our love for God and each other, reinforces his initial description of shalom as cited above. Shalom is an endeavor, sometimes a struggling endeavor, realized both through suffering and delight in our relationships with God, others, and the world.

As shown in Chapter 2, Wolterstorff's understanding of shalom is comprehensive, for he situates his understanding within the biblical Hebrew understanding of shalom, which is broad and rich. Wolterstorff emphasizes several vital nuances of shalom as he develops his thinking. Already in his early writings (1983), as Wolterstorff describes and defines shalom, he emphasizes the relationship between shalom and justice.

Brueggemann (2001) suggests that the 1970s' church education shalom curriculum developed by the United Church of Christ (UCC) focused solely on shalom, not on the relationship between shalom and justice, resulting in a romantic notion, or what he calls, "a kind of well-intentioned theological liberalism" (2001, p. 3). He explains that the operating assumption was "if we all said well and we all did well, all would be well" (p. 3). Reflecting on this assumption and the outcomes of the curriculum Brueggemann realizes that the UCC expression of shalom lacked a critical edge, and their church life and curriculum would have been much different if shalom had been tethered to the idea of justice. Similarly, J. K. Stronks' (2008) curriculum project includes more than 20 articles by Christian higher educators who speak of educating for justice but without reference to shalom.

In our email conversation, I asked Wolterstorff to respond to the single focus on shalom, as seen in the UCC curriculum, as well as the single focus on justice shown in J. K. Stronks' curriculum project. Wolterstorff offers this response:

As for the relation between justice and shalom: upon first hearing about shalom/flourishing, one might think it comes to happiness -- something like that.

But the Old Testament writers make clear that full shalom requires justice. So even if the black slaves in the US had felt happy -- maybe some of them did -- that would not have been shalom. Shalom is more than justice; but it includes justice. So it's not just "feel good." If you delete justice from your understanding of shalom, you may well wind up with the romantic notion of the UCC that Brueggemann opposes.

When I speak about justice, I include what is ordinarily called "retributive" justice; but mainly I have my eye on primary justice. That's what the Old Testament writers also mainly have their eyes on. Seeking primary justice as two dimensions: doing primary justice, and seeking to right primary injustice.

The latter proves to be highly conflictual. And once you see that, all romantic ideas about shalom go out the window. Seeking shalom may be highly conflictual.

Shalom without justice is a deep error; but also, justice without shalom is an error. They do, or ought to, come bundled together. If they are not, distortion sets in (Wolterstorff, personal communication, February 18, 2013).

Just as Wolterstorff points out that shalom reflects God's love as expressed through goodness and in suffering, so too, shalom is related to justice as well as to delight

and gratitude. Wolterstorff affirms the connection between shalom and delight or gratitude via his interpretation of the creation mandate in Genesis 1:28 as a blessing – May you flourish – rather than an imperative – Go flourish. With this rendering, Wolterstorff interprets flourishing or shalom as a gift that one work towards, not only a command that one is called to obey. Delight or gratitude, then, is found in receiving this blessing of flourishing and extending it to others. Wolterstorff believes that “Christian schools . . . should be schools where gratitude is expressed and cultivated rather than schools where students are schooled in obedience” (2002, p. 268). Further, he expresses that “schooling, well conducted, expands the range and depth of delight available to a human being” (2002, p. 264), for “the classroom itself . . . should be a place not only where tasks are performed but where delight is experienced” (Wolterstorff, 2002, p. 256). Wolterstorff’s discerning words about the relationship between shalom and justice, and shalom and delight, need to be regarded as faculty members develop curriculum and school leaders cast vision towards educating for shalom.

Wolterstorff’s (1983) early writings on the idea of shalom do not specifically situate shalom within the context of education, for he was dealing with the broader contexts of society and culture, particularly because of his experiences with issues of injustice involving Palestinians and black South Africans. The final question, then, that I asked Wolterstorff in this section seeks to understand the origin of his idea of educating for shalom: How/why did you link or apply shalom to education, to come up with the phrase, educating for shalom? Wolterstorff’s response continues his narrative during the time when he was a faculty member at Calvin College, and it references the years

immediately following his initial involvement with the Palestinian issue, the apartheid issue in South Africa, and the publication of *Until Justice and Peace Embrace* (1983).

It was a bit later that I applied it to education. I had written *Educating for Responsible Action* (1980). That originated as follows. The National Union of Christian Schools (NUCS) [today known as Christian Schools international (CSI)], as it was then called, headed up by John Vander Ark, was being pressed to come up with a typology of educational goals. That was all in the air at the time. I don't know whether it still is. Don Oppewal and I were on a small committee for NUCS. Don kept urging us to use one of the typologies then current; I forget which. I felt that it was seriously deficient. So eventually NUCS commissioned me to write something. That was the origin of *Educating for Responsible Action*. Don Oppewal never liked it; my guess is that he never had his students read it.

Not long after it appeared, I myself began to feel dissatisfied. It felt rather like old-fashioned Calvinism: duty, responsibility, obligation, etc. But I didn't know what to do about it. Until, after I had been thinking about shalom, it occurred to me that if one thinks that shalom is the all-embracing category for the Christian life, then what we have to do is *educate* for shalom.

All along I had been reacting negatively to the idea that Christian education is for inculcating a world and life view. That's the tradition in which I had been reared; and I had gone along with it. I liked the idea that we don't just educate for escaping the world and getting to heaven. But I began to feel unhappy with the emphasis on *view*. *Educating for Responsible Action* was already an attempt to work out an alternative. Educating for shalom fit nicely into this, and it

didn't just emphasize *responsibility* (Wolterstorff, personal communication, February 18, 2013).

Through Wolterstorff's experiences with injustice and pondering the implications these had on the role of Christian education, he began to move away from thinking in terms of task, mandate, and responsibility, the equipping for doing, towards invitation, delight, and flourishing, the equipping for being (Wolterstorff, 2002). Essentially he moves from law to gratitude, from mandate to invitation, from responsibility to flourishing. Wolterstorff begins speaking of the Christian vision as one of being in relationship, and Christian education is "inspired by the vision of development, healing, and delight in all these relationships (p. 262). As he expounds this vision from scripture, he calls it shalom; and the vision of Christian education becomes educating for shalom. In a 1999 address to faculty members of Calvin College, he describes three dimensions of "the life *for* which we teach and the life that we exhibit *in* our teaching" (2002, p. 277, italics his) – responsibility, gratitude, and justice. These three dimensions form the core of what he sees in the idea of biblical shalom and educating for shalom.

### **Educating for Shalom as a Model for Christian Higher Education**

Wolterstorff continues to promote his ideas of shalom and educating for shalom, since first addressing these in the 1980s. As Chapter 3 presents, numerous and varied voices are also speaking about educating for shalom within the context of Christian higher education. Joldersma (Wolterstorff, 2004) calls Wolterstorff's vision of shalom "a framework" (p. xvi) and briefly describes five details of this framework in his Introduction: "his analyses of the social context of Christian higher education, the idea of

Christian learning, the purpose of education, the curriculum, and the nature of teaching” (p. xiv). Some educators (Fountain & Elisara, 2006; Smith, Sullivan, & Shortt, 2006; VanderVeen & Smith, 2005) speak of a model of shalom education. My questions in this section focus on Wolterstorff’s understanding of a shalom model of education, specifically addressing his ideas about the purpose of Christian higher education in light of what other educators are proposing, and his own experience as a philosophy professor in teaching towards shalom.

While Wolterstorff’s name is attached to the idea of educating for shalom, he has not written extensively about this idea. He has not penned a lengthy manifesto nor organized a manual on educating for shalom. Most of his insights regarding shalom and educating for shalom are embedded in speeches to educators or essays on issues of justice, scholarship, and the future of Christian higher education. One needs to carefully mine his writings in order to extract the choice insights he provides in thinking about shalom and educating for shalom. With this background in mind, I asked Wolterstoff this question: You have spoken about the idea of educating for shalom in addresses at educators’ conferences, and you have included the idea in many of your writings, but you have not written extensively on this topic. I am wondering if there is a reason why you have not dealt more extensively with this topic. If you were to write something now, what might you add? Wolterstorff offers an honest and humble reply:

You're right about that. The reason is that philosophy of education has never been my main topic of concern. It has always been "on the side," as it were. I cared about it; but I never made it a main area of scholarship. I have never taught philosophy of education. My hope was that others would run with it. You ask,

what I would add now? I don't know (Wolterstorff, personal communication, February 25, 2013).

As a follow up question, I asked Wolterstorff his opinion on creating some type of model of educating for shalom based on Joldersma's five aspects. He expressed that this is a good example of "running with it" (Wolterstorff, personal communication, February 25, 2013), and he would use such a model if he were "working out a full-fledged philosophy of education" (Wolterstorff, personal communication, February 25, 2013). This framework or model covers the foundational building blocks of education, (Tye, 2000) and therefore fits well within a variety of educational contexts. In this brief interchange, Wolterstorff underscores his commitment to situate the idea of educating for shalom squarely within a well-formed philosophy of education and to foster such scholarship among colleagues. Ideally, the entire learning institution needs to embrace all aspects of this framework or model rather than faculty members or administrators implementing bits and pieces. Educating for shalom is a comprehensive task involving the whole learning community.

Over the years, Wolterstorff (2002, 2004) has addressed this comprehensive task of educating for shalom, particularly by considering the goals and purpose of Christian higher education, which he says, "strives to exhibit and equip for shalom" (2002, p. 262). His idea of educating for shalom "incorporates the arts, the sciences, the professions, and yes, the worship and piety of humanity, along with humanity's wounds, and brings them together into one coherent whole rather than setting them at loggerheads with each other" (Wolterstorff, 2004, p. 22). Wolterstorff's model is "a vision of what constitutes human flourishing and our appointed destiny" (p. 22). As discussed in Chapter 3, several

Christian higher educators (Fowlkes, 2003; Grooms & et al., 2008; Goheen, 2007; Goheen & Bartholomew, 2009; Holtrop, 2004; Jacobs, 2007; Peace, 2012; Stronks & Blomberg, 1993) embrace Wolterstorff's shalom vision in part but not in whole; rather, they form other visions or employ other descriptions and metaphors to articulate their vision and goals for Christian higher education. I asked Wolterstorff how his idea of shalom, as an overarching vision or purpose for Christian higher education, specifically compares to the vision cast by G. G. Stronks and Blomberg (1993) as "responsive discipleship" (p. 15) and by Goheen and Bartholomew (2009) as "witness" (p. 170).

In comparing Wolterstorff's comprehensive vision of shalom to the vision for responsive discipleship, he writes:

I think that when you unwrap "responsive discipleship", you have to say that it is discipleship that aims at shalom. What is true is that working for shalom is for the Christian, unlike the Old Testament Jew, discipleship of Christ. Showing "respect, support, and compassion" -- that's part of the shalom community (Wolterstorff, personal communication, February 25, 2013).

Wolterstorff affirms Stronks and Blomberg's idea of fostering responsive discipleship through the characteristics of "unwrapping God's gifts, sharing each others' burdens, and working for shalom" (Stronks & Blomberg, 1993, p. 18), but he prefers to see this vision as fitting into a larger vision for shalom. He mentions that he "agrees with Joldersma" (Wolterstorff, personal communication, February 25, 2013), in reference to Joldersma's (2001) review of Stronks and Blomberg (1993), and he affirms with Joldersma that the authors have "muted" (Joldersma, 2001, p. 114) aspects of shalom and would do well to reposition these characteristics in order to "use 'seeking shalom' as the framework within

which to situate the other two” (Joldersma, 2001, p. 116). Wolterstorff, in agreement with Joldersma, emphasizes the relational and communal aspects of shalom, particularly within the area of social justice, over against an individualistic emphasis on becoming responsive disciples.

In regards to Goheen and Bartholomew’s (2009) vision for educating as witness, Wolterstorff offers this response:

"Witness" strikes me as not quite on target. Consider the second love command. Someone who follows the command is indeed a witness. But the love command is not to be identified with witnessing. Witness has to have content. Loving the neighbor -- seeking a community of shalom -- is the content (Wolterstorff, personal communication, February 25, 2013).

Similar to his response regarding the vision for responsive discipleship, Wolterstorff finds a vision for educating for witness is too narrow and somewhat off the mark. By employing the idea or metaphor of witness, Goheen and Bartholomew, whether intentionally or unintentionally, spotlight the individual who will bear witness rather than the community that receives such witness and the content of that witness. Wolterstorff’s vision of educating for shalom sees all of those involved as being equipped to exhibit and embody shalom by nurturing relationships within community and demonstrating acts of love and justice.

While Wolterstorff’s scholarship has not focused extensively on the philosophy of education, nor has he created a full-fledge shalom model of education, his writings give ample merit to the five aspects that Joldersma denotes. Wolterstorff addresses the idea of educating for shalom both as an astute philosopher and able practitioner, providing keen

philosophical insights as well as applicable educational implications. As often as he promotes shalom as the comprehensive vision or purpose of Christian higher education, he also provides tangible insights into the areas of scholarship, curriculum, pedagogy, and student outcomes that will lead towards shalom. It is to these areas that I turned my next questions, desiring to hear some of Wolterstorff's own personal teaching and learning experiences. To introduce these questions, I provided Wolterstorff with a synopsis of how several Christian higher educators (Bowen, 2008; Fountain & Elisara, 2006; Hubbard, 2009), focused on educating for shalom by developing and implementing creative curricula within their specific disciplines and programs.

I asked Wolterstorff: As you think back on your years of teaching philosophy, at Calvin College, the Free University of Amsterdam, or Yale University, can you share how you pursued educating for shalom? For example, did you think about this idea as you put your curriculum together, or did scholarship, or led class lectures and discussions, or mentored students or new faculty members? Wolterstorff's reply shows his sincere intent on educating for shalom within the particular context of teaching philosophy.

I never taught courses in social ethics; but I have certainly spoken and written a lot on the topic, in particular, on justice. And I have thought of my lecturing and writing on justice as contributing, in my own way, to shalom -- specifically, to justice-in-shalom. Some of philosophy is purely abstract -- metaphysics and epistemology, for example. I have written on those. I think of those as contributing to *understanding*, contributing to what the Old Testament writers call *wisdom*. And wisdom is a component in shalom.

But much of philosophy is also concerned with what I sometimes call "healing our concepts" and "healing the stories we tell." Such healing contributes to shalom. On the first, I think a lot of people work with a very mistaken idea of *rights*. I have tried to introduce and work out a better idea. That's an example of healing our concepts.

Related to that is this: a common story about the emergence of the idea of natural rights is that the idea was the invention of secular political philosophers of the Enlightenment. Lots of Christians have dismissed the idea on that account. I have worked hard at telling an alternative and better story: the idea of natural rights emerged among the canon lawyers (canon law was church law) in the 12th century. This is an example of healing the stories we tell. A lot of philosophers just "teach the material." I have always asked myself how I could benefit the student in what I was teaching -- how I could advance their good, their flourishing, their shalom (Wolterstorff, personal communication, March 2, 2013).

Wolterstorff's reply highlights two teaching movements towards educating for shalom: promoting wisdom and understanding, and seeking to bring healing and wholeness to concepts. Wolterstorff situates these two teaching goals within his comprehensive vision of shalom which is stitched in scripture that speaks of the Lord giving wisdom, knowledge, and understanding which brings "health to your body and nourishment to your bones" (Proverbs 3: 8), and that calls us to "encourage others by sound [literally, *healthy*] doctrine" (Titus 1: 9). Wolterstorff (1983, p. 71) quotes the prophet Isaiah that speaks this message with earthy images and eschatological overtones:

Then a shoot shall grow up from the stock of Jesse,

and a branch shall spring from his roots.

The spirit of the Lord shall rest upon him,

a spirit of wisdom and understanding,

a spirit of counsel and power,

a spirit of knowledge and the fear of the Lord (Isaiah 11: 1-2).

As a philosophy professor, Wolterstorff sees himself bringing the balm of Gilead to heal the wounded understanding and broken concepts of his students. For an engineering student or a nursing student or an education student, these examples of educating for shalom may seem abstract and impractical, situated in the ivory tower not the worksite or bedside or classroom. But what Wolterstorff pursues in his teaching, to promote wisdom and bring healing, actually is relevant and applicable to any teaching situation and desired learning outcomes, for Wolterstorff sees these outcomes as content and expressions of shalom.

Wolterstorff also provides a secondhand account of an art teacher's experience as he demonstrates teaching for gratitude within the context of classroom prayer (Wolterstorff, 2004). This story is similar to the account Bowen (2008) offers of her experience leading her college English students in prayer. For Bowen, prayer is "a way to invite God to be brooding over our classroom" (p. 17). As a young Navaho boy, Elmer learned to begin and end his times of hunting and gathering with prayer, prayers "asking that God . . . provide them with the game and reeds that they needed and promising not to take more than needed" (p. 266), and prayers "giving thanks for the game and the reeds and promising to use them faithfully" (p. 266).

When Elmer became an art teacher in a Christian school, he continued this

practice. With all of the art materials laid in front of the students, Elmer gave thanks for these and “promised to use them with care and to God’s glory” (p. 266). Before the students left the classroom, Elmer prayed again, thanking God for all of the materials and the students’ creativity. Wolterstorff suggests that Elmer understood what it means to educate for shalom, for he regarded “obedience [as] an act of gratitude rather than, the other way around, gratitude being an act of obedience” (p. 268). Elmer also understood that to “dwell in shalom is to find delight in living rightly before God . . . in one’s physical surroundings . . . with one’s fellow human beings . . . and even rightly with oneself” (p. 23). Wolterstorff concludes, “we must cultivate the context of devotional gratitude that Elmer had established in his classroom” (p. 273).

After hearing Wolterstorff’s personal teaching account and being reminded of his story about Elmer, I followed up with this question: If you were to develop a philosophy program at a Christian college today, what would you include in the curriculum, teaching strategies, learning environment, and so on, that would show the intentionality of being a shalom-guided educational program? Wolterstorff admitted that he had not ever given this idea much thought, and he continued by sharing from his own experiences of educating for shalom.

I began to develop my ideas about shalom toward the end of my teaching career at Calvin. I was chair of the Curriculum Revision Committee at Calvin in the 60’s; our report was published as *Christian Liberal Arts Education*. In there, there is not a whiff of shalom. In the 60’s I had not yet thought about shalom.

At Yale, every senior professor was basically on his or her own; neither I nor anyone else was in a position to put together a "shalom-guided educational

program." I did that for myself, in the ways I indicated above. I always asked myself, how can this be of benefit to the student, and, how can I tie into the interests and concerns of my students -- or sometimes, how can I awaken new interests and concerns in them.

In teaching philosophy of art, I became convinced that one of the ways I could contribute to their flourishing was to get them to look beyond high art so as to take notice of the manifold ways in which art enters life -- hence my book, *Art in Action*.

None of this is exactly a story; but I hope it does give some indication of how a concern for the flourishing (shalom) of the student, and thus of the community, shaped my teaching. In my lecturing and writing, I have responded to the calls that dropped on my doorstep -- the most dramatic of those being the call to speak up for the colored in South Africa and for the Palestinians. I have never just followed out my own, self-determined, agenda. . . . I think that in responding to the calls and challenges that dropped on my doorstep, I was answering the call to contribute to shalom, in the way that a philosopher can contribute -- as opposed to an activist (Wolterstorff, personal communication, March 2, 2013).

While not set within a formal curriculum, Wolterstorff's personal reflection of teaching philosophy students is chocked-full of examples of educating for shalom that demonstrates his integration and intentionality. In this brief account, Wolterstorff manifests each of the five aspects of a model of shalom education. Wolterstorff's purpose of education is to benefit the student and contribute towards his or her

flourishing. He aims to help his students develop critical involvement and analyze their social context by awakening “new interests and concerns in them” (Wolterstorff, personal communication, March 2, 2013, ¶ 2), particularly as they discern “the manifold ways in which art enters life” (¶ 3). He also finds himself in a position of analyzing his social context in regards to issues of injustice in Palestine and South Africa. Regarding scholarship, Wolterstorff mentions how he is actively engaged in publishing curriculum studies and textbooks that will shape his and many other Christian educators’ curricula and pedagogy. As a teacher he shows concern for the students’ learning situations, growth, and development, particularly as they find themselves within a broader community. He realizes his calling and place as a philosopher and seeks to contribute faithfully towards the vision of shalom. Wolterstorff exemplifies what it means to equip for and exhibit shalom.

### **Educating for shalom as a motto for Christian higher education**

Educators like using mottos and slogans to help articulate the purpose or desired outcomes of education. With more and more Christian educators supporting the phrase, educating for shalom, it is appropriate to consider how such a phrase acts as a motto. This is the next question I addressed to Wolterstorff: How do you see *educating for shalom* as a motto for Christian higher education? Do you see any positive outcomes and/or negative consequences of using this phrase as a motto for Christian higher education? Is it becoming a cliché? Again, Wolterstorff provides some thoughtful and personal insights:

For all I know, it [educating for shalom] may well be on the way to becoming a

motto, and even, a cliché. I think it is good as a model for Christian higher education, and I don't think there is any harm in its being a motto. But it has to be fleshed out. If it is fleshed out, then it is not only a motto but also a guide to our thinking about curriculum, etc; and if a shalom-guided educational program is successful, it will also be a summary.

When I first started going to Christian education conferences, the organizers would often have a minister give the opening talk; I don't know whether this is still happening. After a few times, it struck me that the opening talk had virtually no implications for how education was conducted. Yet people would say: wasn't that wonderful. I concluded that people were looking for something else than guidance. They were looking for distraction, piety, or whatever. I want the concept of shalom to be unfolded in such a way that the motto "education for shalom" actually gives guidance. In my view it tells us, for example, that delight in the good things of creation should be part of the education itself and part of what we educate for. It tells us that justice should characterize the educational process and be part of what we educate for. It tells us that worship and devotion should characterize the educational process and be part of what we educate. And so forth (Wolterstorff, personal communication, February 27, 2013).

Already in 1993, Wolfe and Heie were addressing issues related to the use of educational slogans. Writing on behalf of the CCCU (then, the CCC), they attempted to unpack several well-used educational slogans. Just as Wolterstorff speaks of the motto educating for shalom needing to be fleshed out as a guide and summary, so too, Wolfe

and Heie address how slogans can help express the distinctives of Christian colleges and universities. They stress the quality of ambiguity that permits a slogan “to imply a rich and complex set of activities and goals” (p. 1). Yet, they admit that this ambiguity needs to be explained to the point that educational proposals prescribed by the slogan are understood and articulated.

In his writings, Wolterstorff presents the idea of shalom and educating for shalom as a biblical vision of “what it is that God wants for God’s human creatures – a vision of what constitutes human flourishing and of our appointed destiny” (Wolterstorff, p. 22). As a vision, it is comprehensive in scope, and for that reason Wolterstorff seeks to unfold it, to flesh it out, in order to make it more tangible by dealing with a full array of components that provide clarity to this vision, such as justice, delight, harmonious relationships, learning and scholarship, teaching and curriculum, and worship and prayer.

Joldersma begins his introductory comments by saying that he wants to “unpack this idea of shalom in Wolterstorff’s thoughts” (Wolterstorff, 2004, p. xiii). Following Wolterstorff’s lead, he proceeds by calling shalom “a vision” (p. xiii), “a command” (p. xiii), “a call” (p. xiii), “a framework” (p. xiv), and “a guide” (p. xx). The breadth of these descriptive words generates a fair amount of ambiguity as well as space to consider how the idea of shalom connects with a wide variety of elements, issues, and practices in order to bring guidance and wisdom to the endeavors of Christian higher education.

Gornik (2002), current director of City Seminary of New York, presents the idea of shalom as the vision for urban ministry and development: “shalom is a vision big enough for a city in all of its dimensions” (p. 109). Influenced by Wolterstorff’s writings on shalom, Gornik situates urban ministry within this vision of shalom, desiring this

vision to be a guide towards realized outcomes of growth, development, reconciliation, and transformation. Gornik's focus on urban ministry via a vision of shalom provides a segue to Christian higher educators who are striving to educate for shalom.

Wolterstorff admits there is no harm in considering educating for shalom a motto, but he qualifies this statement by insisting that this phrase needs to be fleshed out and unfolded. By setting such qualifications, Wolterstorff is limiting this phrase from becoming a cliché or slogan, that expresses trite, worn out, and obvious ideas. In a recent *Christianity Today* article, Crouch (2012) addresses the status of the slogan, *the common good*, by pointing out “a slogan isn't the same thing as a vision. . . . the more I've thought about and vigorously promoted the phrase “the common good,” the less I'm sure we know what we mean by it” (The Common What? section, ¶ 1). Crouch describes this phrase as “fine-sounding, but vague” (The Common What? section, ¶ 1). Desiring to avoid throwing this phrase into a heap of discarded clichés, Crouch charts the history of the phrase, and concludes, “Seeking the common good, then, requires taking the phrase as seriously as its rich history demands. And this richer version of the common good could have beneficial effects” (The Ultimate Good section, ¶ 3). Wolterstorff is similarly proposing that Christian higher educators seriously consider the phrase educating for shalom, and regard it as a guide and vision as they strive to teach for justice, justly, find delight and enable flourishing in community with others and God's world, and pray for and celebrate shalom.

A primary goal of this research study is to flesh out this motto, educating for shalom, by hearing the voices of Wolterstorff and many other Christian higher educators describe the nuances of shalom as well as the various ways in which this motto is guiding

and shaping Christian higher education. Again and again, Wolterstorff emphasizes that shalom needs to be tethered to scripture and the motto educating for shalom needs to permeate the whole enterprise of Christian higher education, not just one area, such as curriculum or scholarship. As Christian educators flesh out this motto, they need to commit to intentional dialogue, thoughtful reflection, clear articulation, dependable assessment, and faithful practice.

Before Wolterstorff began writing about the idea of shalom and the phrase educating for shalom, he addressed another phrase, *the integration of faith and learning*. This phrase has become a motto, some would say a slogan (Badley, 1994; Wolfe & Heie, 1993), embraced by many Christian educators and Christian institutions and supported by a plethora of literature (see Dockery's bibliography, 2008, pp. 153-205). Wolfe and Heie (1993) earmark this motto as one of the top five slogans within Christian higher education. Given the prominence of this motto and Wolterstorff's work with both this motto and educating for shalom, I asked him this question. You have written articles about the idea of *integrating faith and learning*. This idea has become a motto embraced by many within Christian higher educators. Schools, such as Calvin College, require their faculty members to articulate their perspectives on this idea as part of their tenure process. Yet, others are starting to distance themselves from this phrase. Some are supporting phrases such as educating for shalom in its place. What are a few reasons why you embrace *educating for shalom* over against *integrating faith and learning*? Wolterstorff offers a succinct reply:

In my "youth" I did write articles on integration; I have not done so for a long time now. I concluded that the imagery is wrong. It's the image of two things,

faith and learning, which now have to be tied together in some way. When I think about my own writing on justice, on art, etc., that's not at all how it feels. It's more like *art through the eyes of faith, justice through the eyes of faith*, etc.

There is just one thing, not two things. So I use both *educating for shalom* and *art (etc.) through the eyes of faith*. I also use Anselm's formula: *faith seeking understanding*. That, too, does not carry the suggestion that we wind up with two things that we then have to tie together in some way (Wolterstorff, personal communication, February 27, 2013).

In a speech delivered in the 1980s in which he talks about the idea of the integration of faith and learning, Wolterstorff (2004), rather tongue-in-cheek, proposes “a ten year moratorium on its use in any Christian college” (p. 30). Similar to his answer above, Wolterstorff is reacting to the deficiencies of integration language, for it presents disparate ideas that need to be joined together but cannot, and to the deficiencies in integration scholarship, for Christian scholars find it difficult, if not abhorrent, to engage with secular scholars. As Wolterstorff distances himself from integration language, he calls for doing “faithful scholarship” (Wolterstorff, 2004, p. 76). Litfin (2004) writes of “doing integration” (p. 149) but what he implies is quite different than what Wolterstorff means by doing faithful scholarship or in more recent terms, doing shalom. Wolterstorff approaches shalom with single vision focus of bringing to light the manifestations of flourishing through right relationships, justice, worship, and delight; whereas, Litfin finds it necessary to maintain double vision focus in order to “bring together things that since the Enlightenment have been perceived to be or portrayed as disparate” (p. 128).

Jacobsen and Jacobsen (2004) deal extensively with the motto, integrating faith

and learning, in their book, *Scholarship and Christian Faith: Enlarging the Conversation*. They chart the development of this motto and credit A. F. Holmes and Wolterstorff for formulating “a helpful and insightful approach that still has an important role to play within the overall scope of Christian scholarship” (p. 22), an approach that affirms “a two-way street of open-ended inquiry” (p. 23). They qualify this statement by pointing out, “the integration model has not always been promoted in the positive manner outlined by these two philosophers” (p. 22), for most Christian scholars maintain a one-way model, where “faith has the right, and indeed the duty, to critique learning but that learning has no authority to critique faith” (p. 23). Because of this one-way model, Jacobsen and Jacobsen deem the integration model weak, realizing it often leads to conflict rather than conversation.

Badley (1994, 1996, 2009) seeks to clarify issues related to faith-learning integration language by carefully delineating a variety of approaches to integration as well as problems with integration language. Badley (1996) introduces the ideas of *incarnational integration*, held by evangelicals who stress character, integrity, and evangelism, and *perspectival integration*, represented by Reformed Christians who emphasize viewing scholarship and the world through a particular lens, often referred to as “transformational” or “redemptive”, in order to draw attention to the need for these two groups to recognize each others’ strengths. Badley shows that the faith-integration language not only requires tying two disparate ideas together, but also two groups of people who hold two distinct approaches. Badley calls for new voices to enter into this discussion.

Wolterstorff's call to educate for shalom offers a healthy and appealing voice amidst the swirl of confusion and sometimes conflict that comes with using faith-learning integration language. Wolterstorff believes that the idea of educating for shalom, with its comprehensive purpose and approach to learning, more clearly overcomes fragmentation than does the motto integrating faith and learning. He considers this motto to be too abstract; he is looking for something earthy, real, and tangible, and finds these qualities in the biblical vision of shalom. Wolterstorff underscores that a nuance of shalom is wholeness, and educating for shalom involves the whole person, body, soul and mind, not only as an individual, but also in community. Wolterstorff upholds that a guiding vision or motto for Christian higher education needs to "start biblically . . . faith and learning are purely formal terms" (Wolterstorff, personal communication, June 29, 2012). When asked what is holding Christian educators back from giving up the idea of the integration faith and learning, Wolterstorff replies, "Yank them back to the biblical passages" (Wolterstorff, personal communication, June 29, 2012).

With language of shalom firmly placed within the biblical context, the phrase, educating for shalom, is deep and wide with meaning, meaning that comes from a shared biblical text and speaks to a variety of contexts. The phrase, the integration of faith and learning, is more similar to words and phrases used in systematic theology that depend on cognitive and abstract ideas. Shalom embodies story, vision, and relationships. It is organic. In describing the use of language in higher education, Beecham (2008) classifies *abstraction* as the language of conformity and control (p. 115). He insists that higher education needs to use language that is inclusive and experiential. Wolterstorff offers such language through his phrase, educating for shalom.

This research study shows how Wolterstorff's idea of educating for shalom began by permeating through circles of Reformed educators, and rightly so, seeing that Wolterstorff finds his roots within the Reformed tradition, and has been expanding in widening circles to include evangelical, mainline, and Catholic higher educators both in North America and around the world. Wolterstorff was surprised and humbled when I asked him if he realized the pervasiveness of the idea of educating for shalom among the context of Christian higher education (Wolterstorff, personal communication, June 29, 2012). The expansion of this idea credits Wolterstorff's generosity as a scholar and educator to share his ideas at conferences, in journal articles, and with small groups of leaders at on site locations such as the Association for a More Just Society in Tegucigalpa, Honduras. Also, expansion may be due to the substance of the idea of educating for shalom, that this idea is biblically rooted and it speaks to a variety of Christian groups and contexts.

The next interview question in this section addresses the scope and influence of the idea of educating for shalom among broadening circles of Christian educators. I asked Wolterstorff: The idea of educating for shalom fits well within a biblical Reformed perspective that emphasizes creation-fall-redemption-restoration, being created in God's image, and ideas of Kingdom, transformation, grace and gratitude. Many of the educators I cite hold such a perspective. On the other hand, this idea is growing in use and influence among many beyond the Reformed perspective - evangelicals, mainline Protestants, and Catholics, both in the West and the "Global South". Do you see this idea of educating for shalom having an ecumenical and global scope? Wolterstorff's answer is self-reflective, disclosing his reasons for promoting such a vision of shalom:

*Educating for shalom* may well be acquiring a global and ecumenical scope; you would know that better than I would. Actually, when I introduced it, I did so as an alternative to the "creation order" perspective of the modern Dutch Reformed tradition. The Dutch Reformed people were talking about *developing* the potentials of creation. I was reading liberation theologians that talked about *liberation from injustice and oppression*. I wanted something that brought those two together. When we work for shalom, we do indeed develop the potentials of creation; but we also seek to right injustice and to practice justice. So if *educating for shalom* is gaining ecumenical acceptance, I would guess that that is partly because it does not have a distinctly Reformed ring nor a distinctly liberationist ring; it brings those two together (Wolterstorff, personal communication, February 27, 2013).

Wolterstorff extensively develops these thoughts in Chapter 3, "Lima or Amsterdam: Liberation or Disclosure?" of *Until Justice and Peace Embrace* (1983). While drawing out the differences of both perspectives, liberation theology and neo-Calvinism, he also addresses the similarities, particularly regarding how both of these perspectives express "concern for the victims in essentially the same manner: not by applying bandages, but by searching out what it was that inflicted the wounds and seeking to effect changes in that quarter" (p. 65). This focus provides room for both groups to engage the vision of shalom. Wolterstorff also points out that both the liberationist and the neo-Calvinist consider "the making of humanity in history to be intrinsic to the coming of the Kingdom of God – while at the same time both see the Kingdom in its fullness as a gift and not as an accomplishment" (p. 66). Wolterstorff

emphasizes this same perspective as he describes shalom as a gift from God even as humans endeavor to be agents of shalom. “Shalom is both God’s cause in the world and our human calling” (p. 72). Wolterstorff concludes that these two perspectives – the emphasis on creation by the neo-Calvinists and the emphasis on salvation by the liberationist – are not “mutually exclusives [but] can be incorporated into a larger perspective” (p. 66), that of shalom.

Wolterstorff’s comprehensive vision of shalom is his finest attempt of offering a thoughtful, engaging, biblically focused perspective on life and education that connects with Christians from many places and many perspectives. Wolterstorff’s desire for wholeness, harmony, and flourishing, that are qualities of shalom, extends to the way in which he forms his ideas. He is not satisfied with trying to integrate two abstract ideas, such as faith and learning, but would rather aim for a whole movement, such as educating for shalom through the eyes of faith. Similarly, Wolterstorff is not willing to plant his theological feet exclusively within the Reformed perspective, for he realizes that other perspectives, such as liberation theology, also speak appropriately to issues of justice and shalom. Wolterstorff believes that endeavoring towards shalom is a call for all Christians (Wolterstorff, personal communication, June 29, 2012).

Hughes (2003), when addressing the topic of Christian faith and the life of the mind, astutely describes five Christian traditions: Reformed, Lutheran, Anabaptist/Mennonite, Catholic, and Baptist (p. 4), emphasizing their distinctives. He concludes by encouraging these groups to “build on the great themes of their traditions that can sustain the work of the academy” (p. 24). Educating for shalom may very well serve as a unifying motto among these groups of Christian educators, for it not only gives

room for these great themes to be articulated, but it also unites these themes towards a comprehensive view of the purpose of Christian higher education.

While Wolterstorff sees the concept of shalom as an integrating concept for a wide swath of Christians and an influential concept within the context of the public square, he underscores that Christians voice shalom from a particular perspective and it cannot be assumed that others who voice shalom speak from this same perspective. “Each religion has its own unique angle on human flourishing --- on shalom. Thus the body of Christ, though it works to evoke as much agreement as it can, welcoming such agreement wherever and whenever it appears, regards global syncretism as impossible until the day of the kingdom arrives” (Wolterstorff, 1998, p. 86). Plantinga (1995) agrees with Wolterstorff, emphasizing, “in biblical thinking, we can understand neither shalom nor sin apart from reference to God” (p. 12).

Crouch (2012) asks an appropriate question regarding the motto, the common good, and its use by Christians and others that fits well with the pervasive use of the motto, educating for shalom: “How far can we pursue a common good alongside people who believe in very different goods from us, or who question whether we can call anything "good" at all?” (The Common What? section, ¶ 2). While Wolterstorff stands firm in centering the idea of educating for shalom around a Christian perspective based on scriptural teachings regarding the broad vision of shalom, he values having this idea speak within the public square. He would likely invite, for example, dialogue with DeMulder, Ndura-Ouedraogo, and Stribling (2009) who, holding to a secular perspective and working within a secular university, speak to the need for teacher education programs to aim towards nurturing dispositions of empathy and strive for social justice and peace.

If social justice and peace are goals of our democratic society, then schools are a place to make real progress toward those goals. Schools are primary locations where individuals with diverse cultures and backgrounds interact, and where large-scale social change can occur. In this context, the teacher's role is vital in supporting the development of citizens who can transform society into one that embraces diversity and works toward social justice and the common good (p. 43).

The authors' intentions seem idealistic, in a similar way as to the intentions of humanistic perspectives regarding international education disclosed by Gallagher (2010). Yet, broaching these topics in both public and Christian institutions can lead to shared dialogue and educational outcomes, for often such dialogue never begins because of the differences in prevailing perspectives and opinions. Also, promoting the phrase educating for shalom requires Christian educators to clarify and stake out their convictions about what it means to be a Christian committed to shalom. Once Christian educators clarify their meaning of educating for shalom, it is only appropriate to ask the same of others who are spreading this idea of shalom. Christian educators need to dig deep into scripture, to ask theological and philosophical questions about living and learning, and to seriously consider how this idea is more than a motto for Christian higher education; it is a guide and a vision.

As the idea of educating for shalom continues to spread throughout broadening circles of Christian higher education and is even being echoed in some secular institutions, it is important to ask some questions about its shared meaning. As noted above and shown through the authors cited in this study, educating for shalom is nuanced as it is articulated through various theological perspectives; yet, there is a core of

meaning shared by these Christian educators, particularly because they situate their understanding of this idea within scripture. I asked Wolterstorff what he thought about the need for agreement of meaning regarding this idea, by posing this question: Badley (1994, 1996, 2009) works with a concept-conception distinction (following Wittgenstein, Dworkin, and others) when he addresses the phrase, *integration of faith and learning*. He acknowledges the shared core meaning of these words as well as the layers of meaning attached by those who use this phrase. He concludes that it is very difficult and highly unlikely to agree on criteria to judge the various conceptions of the connections between faith and learning, because these are deeply rooted within theological and philosophical frameworks of individuals and communities. I'm wondering how this applies to the phrase, educating for shalom, especially as it is being used more broadly? Do you think those that use this phrase need to agree on its meaning? Wolterstorff replies:

I suppose it would in fact be hopeless to try to get people to agree on its meaning.

For me, though, the basis of it all is what the biblical writers had in mind by *shalom* and *eirene*. Naturally there will be some disagreement on that and differences of emphasis. But that is what we should all start from. I was deeply distressed then when I learned from you that some people interpret shalom in a purely eschatological sense. Shalom, they say, is the new age that we all long for and that God will bring about at the end of time. That is most certainly not what the prophets had in mind. They prayed and hoped for shalom here and now (Wolterstorff, personal communication, February 27, 2013).

Here, again, Wolterstorff is emphasizing the importance of understanding the meaning of shalom, and its application to education, from the starting point of the biblical

writers and their message. He anticipates different nuances and emphases and does not expect everyone to agree on all that is implied and articulated by the phrase, educating for shalom. Allowing for a breadth of interpretation does not negate implementing this phrase within broad circles of Christian higher education nor nullify the anticipated outcomes of using this phrase. As shown in Chapter 2, Wolterstorff's description of shalom is multi-faceted, and it spreads far beyond the area of education, to include all of life as manifested through a peaceful and good society. Wolterstorff is most concerned that educators will fixate on one facet of shalom, for example, some purporting that shalom is only a future eschatological reality.

Wolterstorff's concern for limiting the scope and understanding of shalom can be understood by considering the idea of concept-conception building. Badley (2009) distinguishes a concept, that which "represents or contains the agreed-upon, core meaning of a term" (p. 13), from a conception, that which "includes layers of normative and programmatic meanings that a concept's users build onto the concept" (p. 13), pointing out that most people operate from conceptions by adding their "own prescriptive and normative conditions to a core concept" (p. 13). Because of the variety of worldviews held by these educators, they approach this concept through their own conceptions, rendering different nuances and emphases. As the idea or concept of educating for shalom extends among a broadening group of Christian higher educators, it is wise to consider how their conceptions of shalom overlap with one another and with Wolterstorff's conception of shalom as a guiding perspective. Wolterstorff expects a variety of conceptions when addressing the idea of educating for shalom; however, as seen in several of his interview answers, he spotlights a multi-faceted idea of shalom

situated within its many scriptural references. He also hopes that others maintain this multi-faceted idea of shalom as seen within scripture as their starting point for understanding what it means to live and educate for shalom. His candid reaction to educators who support the view that shalom only refers to some future eschatological reality is warranted, because he sees very little, if any, overlap of conceptions regarding shalom.

### **The Impact or Outcomes of Using the Phrase, Educating for Shalom, within Christian Higher Education**

Fountain and Elisara (2005), in their analysis regarding the Creation Care Study Program (CCSP), speak to the impact and desired outcomes of the CCSP when they conclude, “a shalom model of education should achieve tangible results both during school and also in all aspects of life well beyond only that context” (Conclusion section, ¶ 2). While they do not highlight how such outcomes can be assessed or measured, they realize such assessment is necessary in order to ascertain the impact of such a study program. They assume that the CCSP alumni will manifest noticeable, positive outcomes from being educated for shalom.

As more and more Christian higher educators focus on the idea of educating for shalom by developing mission and vision statements, creating curriculum, articulating approaches to scholarship, considering social issues and critical involvement, and implementing effective pedagogy, it is crucial that these educators address issues of monitoring and evaluating their initiatives in order to ascertain the impact and outcome of educating for shalom. Without such assessment, it is likely that the educational phrase,

educating for shalom, can easily become an empty phrase or worn out slogan, rather than a respected motto of substance that guides and reflects the values of a school and its constituency.

With these thoughts in mind, assessing the outcomes and impact of educating for shalom, I addressed my final interview question to Wolterstorff. To begin with, I called his attention to two authors who address this need for assessment of ideas within the context of Christian higher education. Jellema (1997) writes about the need for Christian education to help shape and develop a Christian (Calvinistic) world and life view. He asks: “Does a world and life view possess vitality? Does it make any difference in practical life? Can we actually trace to its productivity such an institution as a school?” (p. 49). Badley (1994, 2009) asks a similar question regarding the idea of the integration of faith and learning: “How well are these institutions [Christian colleges] fostering the Christian mind?” (1994, p. 30). He also makes this conclusion in a later article:

We need clearer ways of assessing how well we have achieved faith-learning integration in specific settings. The very idea of assessing faith-learning integration may strike some as reductionistic and wrongheaded, but accrediting associations and students who pay tuition both want to know where the difference lies, and we therefore must take the assessment question seriously (2009, p. 15).

Badley goes on to say that if educators do not address assessment they are only employing a slogan, nothing more significant. Further, I referred Wolterstorff to Wolfe and Heie (1993) who in their book, *Slogans and Distinctives: Reforming Christian Higher Education*, address the question: What would happen if these slogans were taken seriously? They assume that marketing slogans rarely shape the institutional culture.

Finally, I directed Wolterstorff to Calvin College's website that includes a statement by Plantinga on the calling of the college to educate for shalom. While this is a valuable statement, people may ask how Calvin College is actually educating for shalom. I wonder how the college leaders would answer? In light of these examples, I asked Wolterstorff the following question: What do you think about assessing or measuring the impact or outcomes of educating for shalom within the context of Christian higher education? Is this important for a Christian college to take up? Is it do-able? If so, how do you see this best being accomplished? And, to turn this question around, what would a college, such as Calvin, and its community of constituents, look like if they thoughtfully educated for shalom?

Here is Wolterstorff's reply:

Jellema was my teacher at Calvin --charismatic. For many years I accepted his world-and-life-view approach to Christian education. It was meant, of course, to oppose the idea that Christianity is just about getting to heaven. But as you know, eventually I became persuaded that inculcating a "view" is not enough -- no matter how comprehensive that view. What emerged from that "conversion" was *Educating for Responsible Action* (Wolterstorff, 1980).

I, too, talked early on about integration. But eventually I became convinced that the connotations of the term are wrong. I hear it as suggesting that one finds oneself with two things, the activity and results of scholarship, and one's faith. One then tries to tie these together in some way. On my view, one engages in scholarship (and teaching) *as a Christian -- one thinks with a Christian mind and sensibility*. If that is what one does, there aren't two things to be tied together.

But how does one prevent "teaching for shalom" from becoming a mere slogan? How can one get it actually to shape an educational program? And -- the question you press here -- how do we find out whether it is in fact doing that? How do we measure for outcomes?

I confess that I have never known how to answer these "measuring for outcome" questions. Whether one has been successful depends on how one's students subsequently think and live their lives. How does one "measure" for that? And of course, one might be teaching for shalom even though not all of one's students emerge committed to that. The fact that one is not successful in teaching something does not imply that one did not try. So I don't know how to answer this question (Wolterstorff, personal communication, March 4, 2013).

Wolterstorff's honest response is not surprising given that the authors of the articles analyzed in this study also do not provide any means of assessing the impact and outcomes of educating for shalom. This is one key area for future research addressed in Chapter 5. Wolterstorff recognizes that the ways in which students think and live reflects successful teaching. In terms of educating for shalom, Wolterstorff looks for students to demonstrate they are equipped for and embody shalom. Wolterstorff situates this responsibility on the teachers, for he sees that there is no better way for teachers to cultivate a passion for shalom and justice in their students than by themselves exhibiting that very passion. Striving towards these outcomes, Wolterstoffs encourages Christian educators to "take students to ICCF (Inter city Christian federation), immerse yourself in scripture and Christian theology, and keep your eyes open, don't adopt a world-and-life screen" (Wolterstorff, personal communication, June 29, 2012).

## **Conclusion**

Throughout our email conversations, Wolterstorff presented a fresh and generous voice that speaks about educating for shalom as his calling, both as a scholar and a teacher. He ponders how the idea of educating for shalom is becoming a common cause among Christian higher educators that speaks to a felt lack in thinking. He candidly shares how he experienced such a lack of thinking, a fragmentation, when he faced injustices through his experiences with black South Africans and Palestinians, and how, upon accepting his prophetic voice, he discovered the biblical vision for shalom and justice. Wolterstorff sees good reason for talking about a model of shalom education even though he has not deliberately developed such a model, and he hopes other educators will better articulate and expand this model. He does not oppose the phrase, educating for shalom, becoming a motto, but he emphasizes the need for this phrase to be fleshed out and to serve as a guide for Christian higher education, founded on a multi-faceted understanding of biblical shalom. Wolterstorff shares his personal experiences of educating for shalom as a philosophy professor, bringing to light his idea of healing concepts and exhibiting a passion for shalom and justice. He even leaves some questions unanswered, for he realizes that his tradition has “always encouraged me to live with unanswered questions” (Wolterstorff, 1993, p. 275). This email exchange with Wolterstorff completes the circle of study, moving from what he says in his writings, to what other voices offer, to what he voices today about educating for shalom.

## CHAPTER 5

### **Introduction**

In the opening story in Chapter 1, Sister Alice and her Chinese tour guide, Jian, show how they were able to forge a friendship around their overlapping meaning of *happiness*, or in Sister Alice's terms, *shalom* (Camille, 2006). Even while approaching this concept from two different cultural worldviews, they found affinity in their conceptions of happiness or shalom as meaning the deep peace of having what is needed for well-being. Like the conversation between Sister Camille and Jian, this study presents the voices of those who are educating for shalom and describes their overlapping meanings of this phrase and the ways in which they are implementing their ideas through institutional vision, missional goals, and educational models within Christian higher education. This ever-expanding circle of Christian higher educators acknowledges Christian philosopher and educator, Dr. Nicholas Wolterstorff, as the catalyst for the idea of educating for shalom. Over the past 30 years, through his articles, books, and public addresses, as well as his private conversations and personal experiences with those who have suffered injustices, Wolterstorff has heralded a message of educating for shalom that is being heard and shared by Christian educators around the world.

### **Review of Research Questions and Methodology**

The phrase, educating for shalom, is finding its place among a growing number of educators and leaders within Christian colleges and universities in North America and around the world. Through a summary and analysis of content, this study clarifies how

such a broad swath of more than 100 educational leaders are interpreting this phrase as they reference Wolterstorff's ideas about shalom and educating for shalom and propose their own understanding and implementation of these ideas. Within the context of this study, Wolterstorff's ideas about educating for shalom frame these educators' ideas in Chapter 3, as a summary of his ideas from his writings and speeches are presented in Chapter 2 and a follow up via personal email communication is presented in Chapter 4. The organizing framework for this study comes from Joldersma's description of five aspects that summarize Wolterstorff's treatment of shalom: 1) the goal and purpose of education; 2) the analysis of the social context; 3) the idea of Christian learning and scholarship; 4) the curriculum; and 5) the nature of teaching (Wolterstorff, 2004, p. xiv). The following research questions guided the summary and analysis of content:

1. *Within the context of Christian higher education, how does Wolterstorff describe the idea of educating for shalom, and how does he see this concept implemented within the context of Christian higher education?*
2. *How is the idea of "educating for shalom" being described through the writings and voices of Christian higher educators? What is the range of themes and interpretations arising from the content being analyzed?*
3. *How does Wolterstorff respond to and evaluate the growing number of voices within Christian higher education that are promoting educating for shalom?*

### **Summary of Findings**

Wolterstorff approaches scripture and the understanding of the biblical concept of shalom with the same attitude that Jewish Old Testament scholar Abraham Heschel urged

of Christian theologians, when he stated, “The great challenge to those of us who wish to take the Bible seriously is to let it teach us its own essential categories; and then for us to think *with* them, instead of just *about* them” (as cited in Outler, 1985, p. 290, italics original). Wolterstorff has thought long and hard with scripture in terms of the biblical concept of shalom and finds a multi-faceted description of shalom through the Old and New Testament writers. Again and again, he stresses the importance of situating this idea of shalom within scripture, and having the biblical context provide the overarching shape and meaning to the phrase, educating for shalom.

Chapter 2 highlights the kaleidoscopic concept of shalom that Wolterstorff finds in scripture and which he uses as the foundation for the idea of educating for shalom. While the semantic field of shalom is broad and wide, Wolterstorff considers *flourishing* an appropriate English equivalent. Listening to the Old Testament prophets, Wolterstorff hears a message of justice, where all people have the right to flourish and to enjoy their rights within a just and responsible community, that he describes as the “ground floor” (Wolterstorff, 2004, p. 23) of shalom. Wolterstorff also recognizes that shalom involves establishing harmonious relationships with God, others, and the world, in order to bring about flourishing. Wolterstorff understands that shalom is both a gift of God and a calling for human beings, initiated at creation when God issued words of blessing and responsibility to humans, “Go, flourish.” Living under such a blessing, Wolterstorff sees shalom as bringing delight and gratitude, whereas the absence of shalom brings lament and suffering. Wolterstorff finds scripture replete with such examples and offers several experiences from his own life that have shaped his understanding of shalom and its absence, and have stirred him on to find his prophetic voice for shalom and justice.

While Wolterstorff understands the eschatological perspective of shalom, that it points to a vision of shalom which will be fully realized when Christ makes all things new, he never strays from focusing on earthy, tangible expressions of shalom for the here and now. He echoes the images the prophets share of shalom being like full, red wine or a garden of delight. It is these images and the multi-faceted description of shalom that Wolterstorff tethers to the context of educating, providing meaning to the phrase, educating for shalom.

The first section of Chapter 3 considers more than 33 voices of scholars and educators who address the meaning of biblical shalom and present commonalities that overlap with the nuances Wolterstorff highlights. Their range of definitions and themes support a comprehensive perspective of shalom that lays the foundation for understanding what it means to educate for shalom.

Wolterstorff's idea of educating for shalom grew out of giving careful thought to some life situations of injustice involving Palestinians and black South Africans. He realized that shalom is the "most promising concept for capturing God's and our mission in the world," (p. 79) a mission to bring wholeness, renewal, justice, delight, and flourishing into the situations of everyday life today. Wolterstorff shares that it soon became obvious to him that "if one thinks that shalom is the all-embracing category for the Christian life, then what we have to do is *educate* for shalom" (Wolterstorff, personal communication, February 18, 2013).

The genius of Wolterstorff's contribution to education is that he does not settle with status quo interpretations of the distinctives of his Reformed tradition, but authentically and arduously pursues the meaning and implications of shalom from a

biblical perspective that prophetically speaks to today's educational context.

Wolterstorff's declaration that all other models of Christian education are deficient becomes his call for a more comprehensive model that envisions shalom and "incorporates the arts, the sciences, the professions, and yes, the worship and piety of humanity, along with humanity's wounds, and brings them together into one coherent whole rather than setting them at loggerheads with each other" (Wolterstorff, 2004, p. 22). He more often speaks of a *vision* of shalom rather than a *model* of shalom education as he accentuates the comprehensive framework of shalom, particularly in regards to justice, and speaks to the various aspects of educating for shalom, such as the purpose for Christian higher education, the idea of learning and scholarship, the analysis of the social and global context, the curriculum, and the nature of teaching.

In this study, these five aspects of educating for shalom form the framework within which Wolterstorff's ideas are presented as well as those of more than 100 Christian higher educators. Some of these educators focus on a single aspect because of their own educational context, while others deal with a variety of these facets. In regards to the first aspect, the purpose of Christian higher education, 29 educators are cited in Chapter 3 as they address this topic in reference to Wolterstorff's ideas. Many of these voices echo Wolterstorff's vision of educating for shalom, some reference his vision or include components of it while focusing on characteristics and conceptual frameworks that describe their purpose of Christian higher education, and others articulate their visions with different concepts and metaphors than the phrase, educating for shalom, but the content of their vision and the intent of its impact intersect with Wolterstorff's vision

for shalom. Wolterstorff's comprehensive vision of shalom intersects and overlaps well with these voices of Christian higher educators.

The second aspect of educating for shalom, analysis of the social context, expresses Wolterstorff's aim to tie into the interests and concerns of his students as well as awaken new interests and concerns in them. Wolterstorff suggests that educating for shalom will help the students develop a global consciousness as they engage in critical involvement concerning the ideologies, social movements, and belief systems that are shaping them and the world, consider alternative ways of thinking and guiding the students towards living out these ideas, and aim to teaching for justice, justly (Wolterstorff, 2004). In Chapter 3, more than 19 Christian higher educators are cited as showing support for this idea of developing social and global consciousness as a way of educating for shalom. These educators articulate theoretical ideas and practical examples of developing academic centers that focus on global issues, employing perspectival pedagogical teaching methods, creating study abroad and off-campus learning experiences that engage with diverse groups and contexts, and crafting well-formed statements and policies that sensitively articulate the institution's values to foster a social consciousness and educate for justice and shalom.

Wolterstorff's writings extensively address the third aspect of a shalom model of education, the idea of Christian learning and scholarship. Wolterstorff vigorously supports Christian scholarship as a means of bringing a voice of the body of Christ to the public square that speaks of shalom and flourishing. Carpenter (2004) speaks of a renaissance of Christian scholarship that needs to include the Global South and East, and he describes the "main mandate and strategy for Christian scholarship is to do intellectual

work for the divine project of straightening the world's crookedness, making its rough places plain, and making all of life fruitful in fulfilling its created purpose" (E. Agents of Shalom section ¶ 1). In Chapter 3, many of the 20 plus voices cited in this section build on and reference Wolterstorff's body of work on Christian scholarship and refer to the desired outcomes of scholarship that correlate with educating for shalom, such as right relationships, justice, and flourishing; yet, not all of these voices situate scholarship within the framework of educating for shalom.

When speaking about curriculum, the fourth aspect in Wolterstorff's framework for educating for shalom, Wolterstorff (2002, 2004) emphasizes these four words: intentional, interdisciplinary, integrated, and international. Wolterstorff upholds that curriculum is not only the means and content for students to develop a way of thinking, but much more a way of being, where theory and praxis are joined so students can extend shalom. While Wolterstorff offers few tangible curricular ideas that exemplify educating for shalom, he does encourage educators to flesh out the idea of educating for shalom as a guide to thinking about curriculum (Wolterstorff, personal communication, February 27, 2013). The nine curricular examples presented in Chapter 3 confirm that many Christian educators are influenced by Wolterstorff's ideas of educating for shalom and challenged to put his theoretical ideas into curricular practice. They confirm his conviction that the measurement of effective curriculum is based on how it "contributes to the mode of human flourishing which is shalom" (Wolterstorff, 2004, p. 24), and they endorse his qualities of effective curriculum, that are intentional, interdisciplinary, integrated, and international. They also articulate their educational goals and desired outcomes as much based on the transformation of the students' ways of being as on their ways of thinking.

The final aspect in the framework for educating for shalom, the nature of teaching, focuses both on the teacher and the learner. As a Christian philosophy professor, Wolterstorff sees his responsibility as two-fold: to heal the wounded understanding and broken concepts of his students and to advance the good of his students and aim towards their flourishing (Wolterstorff, personal communication, March 2, 2013). Wolterstorff understands that how he, as a teacher, models or exhibits shalom is as vital in educating for shalom as how he anticipates his students are equipped for and embody shalom. He not only underscores that teachers' need to "employ the categories of responsibility and love in thinking about what transpires in the classroom" (Wolterstorff, 2006, p. 32), but they also need to "teach justly for justice" (p. 34) by helping students become alert to injustice as well as disposed towards pursuing justice. Wolterstorff highlights developing the disposition of empathy so students do not lose touch with human reality but learn to respond to the wounds of humanity in the absence of shalom as well as celebrate tangible outcomes of shalom. More than 18 educators are cited in Chapter 3 who express their agreement with such a perspective by providing a variety of tangible examples of educating for shalom with a focus on the practice of the teacher teaching for justice, justly, cultivating empathy and other student dispositions and skills, and showing how prayer and worship can become part of the Christian higher educational learning environment.

The more than 100 educational leaders and practitioners included in this study strengthen Wolterstorff's framework and details for educating for shalom by bringing form to content and shape to image as they articulate their purpose for Christian higher education, emphasize the need for analysis of the social context, validate pursuing

Christian scholarship and learning, develop effective curriculum, and cultivate appropriate teaching strategies and desired student outcomes. These educators offer theoretical ideas as well as practical implementation that overlap well with what Wolterstorff means by a biblical idea of shalom and the phrase, educating for shalom.

Besides the summary findings of a multi-faceted understanding of the biblical idea of shalom and the five aspects that outline Wolterstorff's idea of educating for shalom, three further summary statements can be offered. First, this study presents an array of credible examples of educating for shalom within the context of Christian higher education. Wolterstorff's own writings, speeches, and life stories bear witness to the credibility of educating for shalom. Also, the scholars and practitioners presented in this study provide reasonable evidence that the idea of educating for shalom is being accepted and generated within a broadening circle of Christian educators in North America and around the world. They represent a broad spectrum of education, as institutional leaders and faculty members, providing an extensive and intentional voice for educating for shalom. As well, they reference Wolterstorff as the architect and prime mover of this idea and often express their acknowledgement and appreciation for his contribution to educating for shalom.

Secondly, this study asserts that there is fertile ground within Christian higher education for embracing the motto, educating for shalom. With culture becoming more fragmented, learning more specialized, and institutions more departmentalized, people are expressing a desire or yearning for wholeness and integration in order to find meaning and purpose in life that extends beyond the predictable parameters of learning in school, working in the world, living at home, and worshipping at church. The idea of educating

for shalom, as founded on a biblical understanding of wholeness, flourishing, justice, and delight, provides such a vision. In describing how he came to think of educating for shalom, Wolterstorff expresses his own experience of feeling fragmented and desiring a concept or vision that would tie the pieces of his world together. The idea of shalom, and educating for shalom did this for Wolterstorff, and he believes it speaks to “some felt lack in how people are thinking” (Wolterstorff, personal communication, February, 18, 2013).

Carpenter (2004) validates what Wolterstorff purports as he states that there is “a common desire for integrity in academic and intellectual life [which] is drawing Christians together from a variety of traditions” (¶ 1). Carpenter speaks of a movement forming among Christian colleges and universities in the global South and East that resonates with Wolterstorff’s call of educating for shalom. As well, cross-fertilization of these shared views by members of the Christian Council for Colleges and Universities (CCCU), the International Association for the Promotion of Christian Higher Education (IAPCHE), and other groups, provides avenues of connectivity as these ideas are being expressed at conferences, through publications, and in scholarly dialogue.

Additionally, Wolterstorff suggests that the idea of educating for shalom offers a much more expansive picture than standard evangelical thinking. In his email conversations, Wolterstorff reviews how his own theological perspective has expanded and become more dynamic as he understands what it means to heed the call of his prophetic voice for shalom and justice and to consider ways in which to bring together theological perspectives that will support a comprehensive vision for shalom. He remarks, “if *educating for shalom* is gaining ecumenical acceptance, I would guess that that is partly because it does not have a distinctly Reformed ring nor a distinctly

liberationist ring; it brings those two together” (Wolterstorff, personal communication, February 27, 2013). Fountain & Elisara (2005) acknowledge that they draw upon and are informed by “the growing prophetic strand of evangelicalism: one that sees all people and all societies as being in need of transformation” (Being and Believing section, ¶ 4). They see Christian educators share a common cause and express experiences of personal growth and transformation through their engagement with educating for shalom.

Finally, this study suggests that the phrase, educating for shalom, is a unifying motto that Christian higher educators articulate through their overlapping conceptions of a biblical meaning of shalom and their overlapping ideas of what it means to educate for shalom. Upholding a multi-faceted understanding of shalom, rooted in scripture, Wolterstorff extends a call to “flesh out” (Wolterstorff, personal communication, February 27, 2013) what it means to educate for shalom. Wolterstorff expresses that if this phrase is fleshed out, then “it is not only a motto but also a guide to our thinking about curriculum, etc; and if a shalom-guided educational program is successful, it will also be a summary” (Wolterstorff, personal communication, February 27, 2013). Wolterstorff seeks to unfold, or flesh out, this motto in order to make it more tangible by dealing with a full array of components that provide clarity to this vision, such as justice, delight, harmonious relationships, learning and scholarship, teaching and curriculum, and worship and prayer.

Wolfe and Heie (1993) address how slogans and mottoes help express the distinctives of Christian colleges and universities. They stress the quality of ambiguity that permits a slogan “to imply a rich and complex set of activities and goals” (p. 1). Yet, they admit that this ambiguity needs to be explained to the point that educational

proposals prescribed by the slogan are understood and articulated. The Christian higher educators cited in this study work hard to address the comprehensive phrase, educating for shalom, without a high degree of abstruseness and vagueness. Often their descriptions overlap and they reference Wolterstorff as their source for such descriptions. Wolterstorff, in turn, references the rich scriptural ideas that frame his meaning of shalom. He emphasizes that shalom needs to be tethered to scripture and the motto educating for shalom needs to permeate the whole enterprise of Christian higher education, not just one area, such as curriculum or scholarship. He admits that “it would be hopeless to try to get people to agree on its [shalom’s] meaning” (Wolterstorff, personal communication, February 27, 2013) and there will be disagreement and differences of emphasis; yet, he implores educators to base their understanding of shalom on “what the biblical writers had in mind by *shalom* and *eirene*” (Wolterstorff, personal communication, February 27, 2013, italics his). With scripture as the guide, Wolterstorff encourages educators to clarify their perspectives, stake out their convictions, articulate their emphases, and share dialogue in order to understand educating for shalom as a unifying motto.

An educational phrase or motto, if it is intentional, is embedded in the institutional culture and reflects both the institution’s image as well as its ideology (ASHE, 2005). These mottos can stimulate institutional culture, and reciprocally, institutional culture can encourage acceptance and growth of an educational phrase such as educating for shalom. Christian educators, such as Bowen (2008), Carpenter (2002, 2004, 2008), Fernhout (2006), Fikkert (2007), Fountain and Elisara (2005, 2006), Hubbard (2009), and Plantinga (n.d.), provide tangible examples of intentionally seeking

to cultivate shalom within the contexts of their institutions by implementing the motto, educating for shalom, within their institutional vision or missional goals or educational models. While their methodologies may differ, their ideas of shalom overlap, and their outcomes show that this phrase, educating for shalom, can be an effective, unifying motto within Christian higher education.

### **Recommendations for Further Research**

Prior to this study, no known research is available regarding the idea of educating for shalom. The articles cited in this study present theoretical discussion and practical implementation of Wolterstorff's idea of educating for shalom, but mainly within a given locale or context and not in dialogue with other educators who are pursuing the idea of educating for shalom. This study serves to bring these many voices together in dialogue with each other and with Wolterstorff's ideas of educating for shalom, based on the five aspects detailed by Joldersma (Wolterstorff, 2004). Because of the limited research on this topic of educating for shalom, there is ample opportunity to continue with further research.

Generating a substantive biblical definition and description of the concept of shalom is foremost to understanding the idea of educating for shalom. Based on Wolterstorff's ideas and the ideas of more than 33 other biblical scholars and educators, this study presents an in depth summary of the biblical idea of shalom. According to the research of Glanzer, Carpenter, and Lantinga (2011), 123 new Christian colleges and universities have been established in the Global South and East since 1989. As the idea of educating for shalom continues to expand among Christian higher education, the

meaning of shalom needs to be reviewed and discerned among these educators, particularly if they are working within contexts where English is not a first language. Biblical scholars and theologians from these cultures can provide helpful insights regarding the original texts and meaning as well as the current usage within the Christian communities of the Global South and East. Additionally, as this phrase spreads among a broader group of Christians, well beyond its origins within the Reformed tradition, similar review and discernment regarding the overlap of the various conceptions of meaning will be helpful as more and more educators embrace this idea.

While this study presents the voices of more than 100 scholars and educators who are writing and speaking about the idea of educating for shalom within the context of Christian higher education, only with Wolterstoff does this study provide any firsthand conversations, for the rest of the voices are heard through their published articles. Much insight can be gleaned through surveys or personal interviews with these educators who have firsthand experience with implementing the idea of educating for shalom as an institutional vision, a missional goal, or an educational model. Desired outcomes from this continued research could range from personal stories and experiences of educating for shalom to views and opinions regarding the influence and expanse of this idea within an institution, to professional appraisal and assessment of particular programs, desired student outcomes, and areas of scholarship.

As the use and acceptance of the phrase, educating for shalom, expands among a broadening global group of educators, the shared and overlapping conceptions of meaning of this phrase is likely expanding as well. Appropriate research from a philosophical and linguistic analysis approach will provide helpful insights in order to

discuss issues related to the meaning and use of this phrase. Such analysis and research can resemble that conducted by Badley (1994, 1996, 2009), Jacobsen and Jacobsen (2004), and Wolfe and Heie (1993) when dealing with the educational phrase, the integration of faith and learning.

Wolterstorff admits that the phrase, educating for shalom, is likely becoming a motto, but he warns against its becoming a catchphrase or cliché, for he desires this phrase to become a guide and summary for pursuing shalom (Wolterstorff, personal communication, February 27, 2013). As the use of this phrase continues to expand within the context of Christian higher education, perhaps even becoming an institutional marketing tagline, it is worthwhile to consider the sustainability of this phrase and to examine how it is becoming a rallying symbol of key ideas and attitudes for an educational movement (Haydon, 1973; Kosimar & McClellan, 1961; Scheffler, 1964). Further research in this area can follow the work of Claubaugh and Rozycki (1999, 2007, 2011) who offer praxis-based resources to locate the breadth, depth, and span of consensus that describe the effectiveness and viability of an educational slogan, as well as the work by other educators, such as Ediger (1997), Harbo (1979), and M. M. Holmes (1980).

When speaking about educating for shalom as a model for Christian higher education, Wolterstorff mentions that he hopes other educators will “run with this idea”, “flesh out” its meaning, and develop a “shalom-guided educational program” (Wolterstorff, personal communication, March 2, 2013). Over the past decade, organizations such as the CCCU, IAPCHE, the Kuyers Institute for Teaching and Learning at Calvin College, Edserv International (Australia), and the National Institute

for Christian Education (NICE, Australia) have hosted conferences addressing the topic of shalom. In 2004, InterVarsity Christian Fellowship sponsored the Shalom Project (McGee, 2004), an experiential learning initiative in partnership with colleges and universities. Jacobsen and Jacobsen (2012) describe their research with the Pasquerilla Spiritual Center of Penn State University, as they examine the place of religion and spirituality in higher education. Extending these examples of scholarly discourse and research as well as experiential engagement to the topic of educating for shalom will provide scholars and practitioners' opportunities to develop shalom-guided educational programs, share best practices, and build healthy professional partnerships.

In our email exchanges, Wolterstorff candidly admits that he has never considered how to measure for educational outcomes. He recognizes that the ways in which students think and live reflect successful teaching, yet he has not developed any means for such assessment. Jellema (1997) questions how educators can tangibly measure the outcomes of sustaining a world-and-life view, and Badley (2009) urges educators to develop clear ways of assessing faith-learning integration. These questions and pleas need to be transferred to the idea of educating for shalom in order to provide valid and viable assessment. Fountain and Elisara (2005) state that such assessment regarding the outcomes of their alumni, in regards to educating for shalom via the Creation Care Study Program, is a long-term goal, yet their study provides no tangible measures of assessment.

Assessment research and development will supply much needed feedback to the educational leaders and practitioners in order to inform and guide their evaluation of the objectives and desired outcomes of the various means in which these schools are

intentionally aiming to educate for shalom. Both quantitative and qualitative research methods can be employed depending on the goals of assessment and the participants. Investigating the views of spiritual well-being of Australian college students, Fisher (2009) developed a quantitative means of assessment entitled, “Spiritual Health and Life-Orientation Measure (SHALOM)” (Fisher, 2009, p. 154). While he does not reference Wolterstorff’s ideas of shalom, he constructs his framework on four domains that correlate with the ideas of wholeness and harmony in relationships. This method of assessment may provide an instrument by which colleges can discern how to measure for shalom. In addition to experimental research, longitudinal studies, case studies, field studies, action research, and surveys are valid research methods for educational assessment.

## **Conclusion**

As Hutchings (2010) analyzed the growing movement of teaching and scholarship within the context of higher education, she perceived the challenge is “to weave this ‘movement’ into the ongoing rhythms of academic life and institutions; to move from ‘catch-phrases’ to ‘systemic change’” (p. 69). This study indicates that the idea, educating for shalom, is becoming something of a motto and a movement within Christian higher education. Wells (2004) supports Wolterstorff’s comprehensive perspective of shalom, suggesting his work provides “a kind of manifesto of where Christian higher education might go if ‘peace and reconciliation studies’ informed our entire project, and were not merely an academic specialty” (p. 1). Arends (2008) sees shalom as “contagious” (p. 69), spreading among God’s people and in the world as they

go about doing “the family business” (p. 69) of being shalom makers. From first hand experience to scholarly writing, Wolterstorff describes the comprehensive vision for shalom that calls teachers and students to assume two postures: the posture of being equipped to understand and articulate a biblical perspective of shalom and the posture of embodying shalom, or engaging as shalom makers, in this world. Wolterstorff proposes that Christian higher educators seriously consider the phrase, educating for shalom, and regard it as a guide and vision as they strive to teach for justice, justly, find delight and enable flourishing in community with others and God’s world, and pray for and celebrate shalom.

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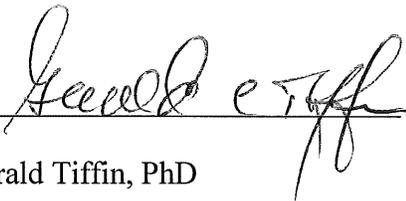
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